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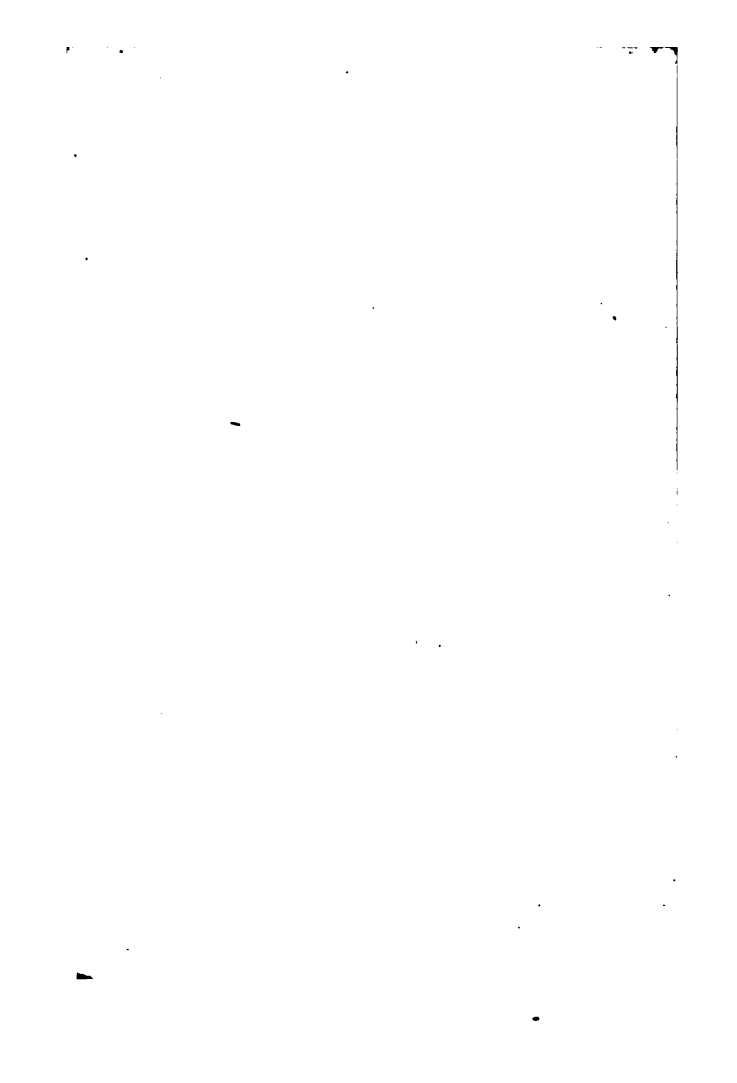
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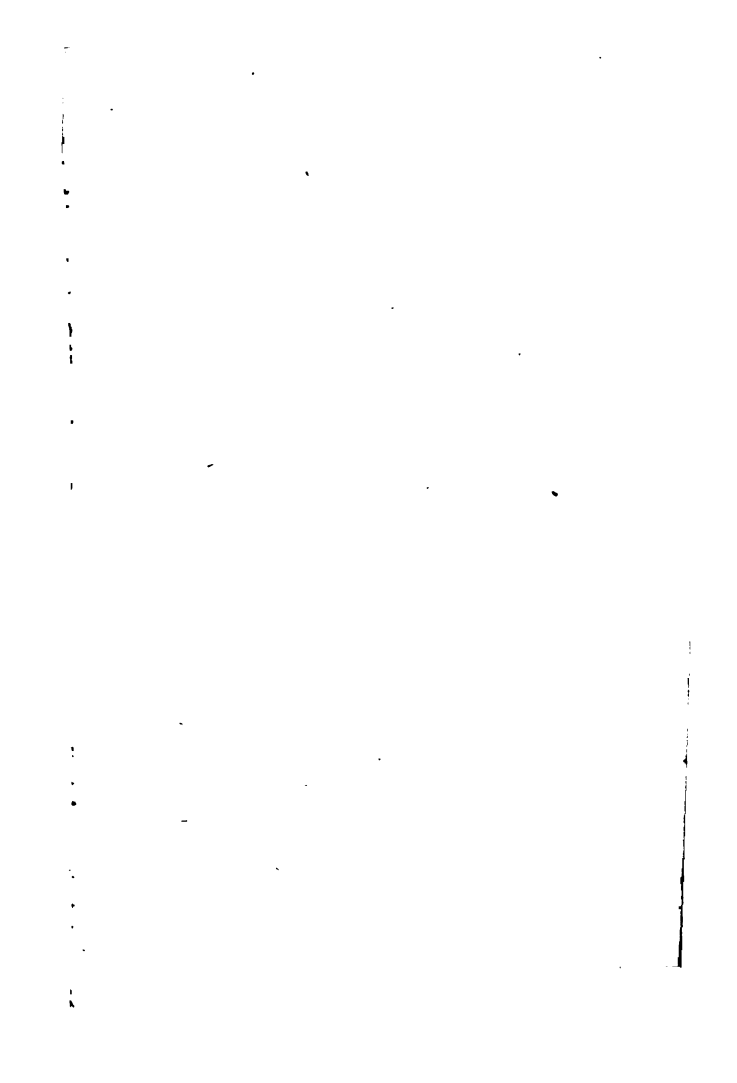


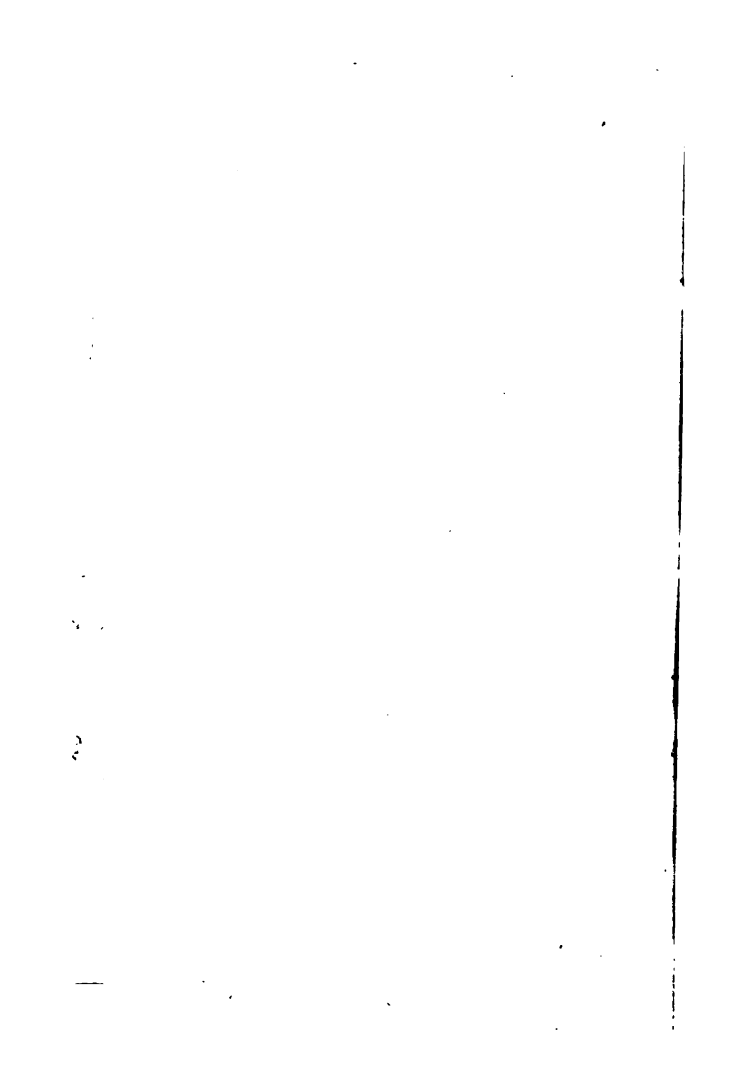
Andrew Thompson



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DISCUSSIONS

BY THE

SEA-SIDE.

BOMBAY TRACT AND BOOK SOCIETY.

BOMBAY:

PRINTED BY THOMAS GRAHAM.

1857.



PREFACE.

Vishnu Bhikaji Gokhale, a Brahman, known generally as the Brahmachari Bawa, made his appearance in Bombay in 1856, and obtained no small degree of popularity, first as a defender of Hinduism and then as an assailant of Christianity. Great numbers of Hindus flocked to his meetings and admired the fluency of his discourse and the subtlety of his reasonings. He challenged all the world, missionaries especially, to meet him and discuss with him in public the relative merits of Hinduism and Christianity. I met him several times at the Purabhu Seminary, in September, 1856. At the commencement of the present year he held his meetings on the sea-shore, on the western side of the island of Bombay. I attended all these meetings from January 15th to the setting in of the Monsoon, and, with other Missionaries, availed myself of the opportunity given to show the divine origin, necessity and sufficiency of the Christian Scriptures. The report of each discussion was written down in English immediately, and published the

following week in the columns of the *Bombay Guardian*; and as many of the large company present were acquainted with English, any thing like a want of faithfulness in the reports could have been easily detected and exposed. But the reports bear upon their face, if I mistake not, the evidence of their own faithfulness. I was conscious throughout of a desire to do all justice to the arguments urged by my opponent; having a perfect conviction that it is not possible to bring any argument against Christianity for which a sufficient answer may not be found.

The Bombay Tract and Book Society having thought it desirable that the reports of these discussions should appear in a permanent form, they have been gathered into the accompanying volume.

GEO. BOWEN.

Bombay, July 1857.

DISCUSSIONS AT THE SEA-SIDE.

JANUARY 15, 1857.

At 5. P. M. was at the sea-side (Back-bay,) in company with other missionaries. A crowd gathered round with whom we had some discussion.

Afterwards the Bawa came (by appointment.) They gave him a chair, and there were chairs for some of the missionaries. He had the Old and New Testaments in Marathi; the volumes appeared to have been considerably read. Abandoning his former position of a defender of Hinduism, he did nothing on this occasion but attack Christianity. He certainly did not appear to so good advantage in this position as in the former. There were others present who were perhaps as well acquainted with the objections urged by European infidels against the Bible, as he was, and who felt no doubt that they could do this thing as well as he could. But there are not many who can argue so ingeniously for Hinduism as he can. Probably he has been advised to pursue this course. It is well. The arguments that they urge against the

Bible will ultimately prove excellent weapons in our own hands. For they cannot use these arguments without virtually admitting that any system not in harmony with itself, with nature and science, with morality, with the best interests of mankind, must be human in origin and must be false. Let them go on trying to show that the writings of Moses are in contradiction with geological, geographical and astronomical science; that they contain false representations of God; that the Scriptures are deficient in evidence. Let them, if they choose, shut their ears to the replies made to these charges and imagine that they are gaining a great victory. In the meantime it will come to be generally understood that no Shastras are to be regarded as inspired, that cannot bear a rigorous examination in all these particulars. They will come, we may confidently hope, to the discovery that the Bible is really able to sustain this examination, and to defend itself against all the objections urged against it; and that it is the only professedly inspired book that can do so. They are now involuntarily laying down principles that must one day be seen to be utterly fatal to the claims of Hinduism. The young men in Bombay, who imagine that they are doing such a fine thing

in introducing infidel books into public libraries and in translating, publishing and circulating these works, will learn at length that they have been engaged, just as truly as the missionary, in sapping the foundations of Hinduism.

The Bawa had something to say in regard to the doubts of Christ's Messiahship expressed by John the Baptist, when he sent two of his disciples to Jesus, saying: "Art thou he that should come, or do we look for another." He read the 19th chapter of Exodus, and maintained that Sinai was just a volcano, and that Moses cheated the people into the superstitious idea (common in this country) that the phenomena connected with the volcano were evidences of the presence of God. It was evident, he said, that Hinduism existed in those days and was known to Moses, though he altered it to suit his views. In fact, Moses was to be regarded as an apostate from Hinduism. The Bawa was well disposed to find corroborations of Hinduism in the Pentateuch, and at the same time he wanted to make it out that Moses was nothing but a cheat and an impostor; so he represented him as having made a patchwork of Hinduism and his own wicked inventions. He read the 1st chapter of Genesis; fancied he found in it reference to the

various Hindu incarnations; and alleged that the account of creation was in utter contradiction with astronomy, geography, &c.

With regard to John the Baptist, it was said in reply that John was a fallible man; was in prison; had like other Jews of his day, even the most enlightened, imperfect notions of what the Messiah's work was to be; expected the fulfilment of the prophecies relating to the glory of his kingdom during that advent; and was (or his disciples were) surprised that Christ did not at once triumph over all his enemies and establish his glorious sway; his doubts were expressed not to others, but to Christ himself; and Christ dissipated them by performing a great number of miracles in their eyes.

The various objections brought against the statements of Moses, were answered, with the exception of those relating to the first chapter of Genesis. As for Sinai, it was denied that it was a volcano. But more particularly it was affirmed that there was no room to entertain for a moment, the idea that Moses had cheated the Jews into a belief that he was having communion with God on the mount, by the aid of the phenomena accompanying its eruptions; for [without any reference to the fact that there was a distinct intimation beforehand, of

the time when those awful phenomena should be witnessed, 'on the third day,'] those manifestations accompanied the Israelites during their forty years wandering in the desert, determining all their movements, their halts, their journeyings and sojournings. It was then said by our opponents that the flight of the Parsees from Persia with the sacred fire, their wanderings and landing in Western India, furnished a parallel to the history of the Israelites in Arabia. Mr. Ballantine, who conducted this part of the discussion, pointed out one essential difference; the Parsees carried their fire, cared for it, preserved it. But the pillar of fire that went before the Israelites, guided them, watched over and delivered them. To this Mr. Harikeshawji replied that according to this representation, God was material. But it was pointed out to him that the pillar of fire is no where affirmed to be God, but simply such a manifestation as was adapted to inspire the Israelites with a feeling of the divine presence. And Mr. Narayan Sheshadri remarked that Hiudus could not condemn the representation of God as material, when there was so much homage commanded to be paid to the elements, Agni (fire) among the rest. The Bawa said that the Shastras did not require that the elements

should be addressed or worshipped; whereupon Mr. N. S. quoted a prayer to Agni, such as there are many in the Vedas.

In reply to the reproaches addressed to the character of Moses, it was said, that the writings of Moses, contained a great deal that could not at all be reconciled with the hypothesis that he was an impostor and a deceiver. An impostor is intent upon his own aggrandizement, and is careful to keep out of sight everything that might tell against him. But Moses himself explicitly tells us that he, on a certain occasion, committed a fault that seemed to the Lord of so heinous a character, that He would not allow this servant of His to enter the promised land, though all the rest of the Jews who came to the borders of it, were permitted to enter. Again, it would be a singular thing indeed, if an impostor were found to be intent mainly upon the moral improvement of his people, and if he would introduce laws that were rigorously opposed to falsehood and iniquity. The commandments written on the tables of stone which Moses brought down from the mountain, were intended to restrain the people from theft, adultery, *false witness*, covetousness, disobedience to parents, idolatry. These are not the sort of laws that an impostor would be

chiefly intent on introducing with such awful sanctions among his people. Here the objection was brought, that those who forsake Hinduism can only do so by disobeying their parents. This was answered.

The Bawa then took up the New Testament and read about the sufferings of Christ, urging that he could not be Almighty. The meeting became more turbulent towards the close. The Bawa was civil enough to tell us that we were slaves of our bellies, barbarians, (*ranti*,) hypocrites, &c.

JANUARY 22, 1857.

Was at the sands again to-day with a brother missionary to meet the Bawa. He indulged in a number of preliminary remarks. It was not proper for a man under thirty years of age to change his religion. Till then, the judgment was weak and liable to error, the mind immature. Religion was a great subject and the right investigation of it demanded the exercise of a man's most matured powers. It was a great reproach to missionaries that they should address themselves to the young and inexperienced, who knew nothing of their own religion, and were unable to form any proper judgment of the relative merits of different reli-

gions. The Bawa went on to speak of the Bible, especially of the books of Moses, and again affirmed that they were inconsistent with the discoveries of modern science. We were living in a very remarkable age. A man could not cough but it was presently known in the four quarters of the world. Every thing was made the subject of inquiry and careful scrutiny. It was not so in the days of Moses. Those were days of ignorance. He was surrounded by a superstitious multitude like the mass of the population of this country, willing to believe anything, however extravagant. For instance, there was the account of the bow in the heavens, seen by Noah. Now we know from the demonstrations of science, that the origin of the bow is purely natural. It is an optical effect produced by the rays of the sun impinging on suspended vapor. Of course, Moses and his contemporaries knew nothing of this ; and so we are told in Genesis, that God made the bow to signify unto Noah and to his descendants that there would never again be a deluge to destroy the earth.

Said in reply, with respect to the age when it was proper in men to examine into the subject of religion and to adopt new views, that religion

though the greatest of all subjects, was not by any means the most difficult. With regard to natural sciences, it was often the case that these could not be mastered till after long study and ripening of the faculties ; but such was not the case with regard to religion. The great thing needed was a disposition to receive the truth, a feeling of dependence on God, prayer to him, and a willingness to be guided by him. It was not necessary that a man should be thirty years of age to know that God is holy and just and true ; and that any representations which make him out to be a liar, a thief, an adulterer, and oppressed by a curse, could not be true representations. It was not necessary to be thirty years of age in order to know one-self to be a sinner, and sin to be a grievous thing, and the wrath of God to be hard to bear, and a pure and all-powerful Saviour to be necessary. It was not necessary for a man to be thirty years old in order to know his need of the Holy Ghost that he might be purified from sin. There were very many present who were not thirty some not twenty years of age : was it to be supposed that these were all so hopelessly ignorant that they could not form an opinion with regard to these things ? Again, it was not every man who

lived to reach the age of thirty years. Many, very many, died before they attained it. Now it would be a sad thing indeed if these should be deprived of the liberty of examining into the subject of religion, and determining according to their convictions.

With regard to the bow in the heavens, the Bible did not say one word that was inconsistent with the explanation given of this phenomenon by scientific men. This statement in Genesis was to the effect that after the subsiding of the flood, God assured Noah that the earth should no more be destroyed in that manner, and constituted the bow in the heavens a sign of the truth of this promise ; so that whenever he and his descendants should behold it, they might behold in it a pledge that a deluge should no more be sent to sweep over the face of the earth. It was not at all said that the bow was then for the first time set in the heavens,

It was further urged that many of the most distinguished men of science were firm believers in the Bible, and its earnest advocates. The greatest astronomers and geologists had held as strongly as any one the doctrine of the inspiration of the Bible, and had written works to show the entire consistency of its statements with the discoveries

of science. Sir Isaac Newton, the greatest of discoverers, warmly and powerfully defended the truth of the Sacred Scriptures. [In geology such names as Buckland, Cox, Hitchcock, Miller, and others, present themselves at once to our notice, as those of men who cordially held the truths of this science, while they most firmly believed the Bible to be from God and to be without error.] So that if a man fancies that he has discovered some discrepancy between the statements of the Bible and the revelations of nature, it will well become him to suspect that he has not carried his inquiries far enough, and that the discrepancy is only apparent.

It is true that this is a very remarkable age, that everything is subjected to severe tests, that there is the widest publicity given to everything, and that light is shed upon almost all subjects. Systems, that were formerly received without dispute, are now exploded or are destined to be so, by the inquiries and discussions that characterize this age. Religious systems that are not from God, and which exhibit merely the errors of ignorant men or the falsehoods of impostors, will now be exposed and rejected. But a system that is from God will have no occasion to fear the spirit of inquiry belonging to this age. Jesus knew that

such a day was coming, and he prepared his disciples for it by teaching them to beware of hypocrisy and by impressing upon them the fact that whatever was spoken in darkness, should be divulged in the light. "There is nothing hid that shall not be known; and nothing covered that shall not be revealed." (Luke 12:2,3.) Christianity can boldly meet the light of this day. We challenge inquiry.

A Parsee seemed to think that the discussion was not at all well managed, and that he could conduct it much more successfully than the Bawa had done. He said it was quite useless to be talking about this and that difficulty in the books of Moses. He demanded proof that Moses had actually written the books which passed for his; wanted to know when he had written them, and where, and under what circumstances. Though so ready to speak, he appeared to pay not the slightest attention to what was said in reply; which was in effect this: that with regard to ancient books attributed to a particular author, which have come down to us bearing his name, and which are not claimed by any other, the burden of proof lies upon those who oppose. They must show reason why the common tradition in this matter is not to

be received. There are no ancient books whose authorship is more clearly settled, and more indisputable than the books of Moses.

A long discussion ensued with regard to the absurd accounts of the heavenly bodies and of the earth given in the Hindu puranas. The Bawa said that the present earth was greatly diminished in size from what it was in the days of which the Shastras speak. Of course, this earth, as it now is, could not bear Mount Meroo, millions of miles in height, and large enough to contain innumerable globes like this. So, too, with regard to the seven seas of milks, curds, ghee, wine, &c. The revolution of the sun around Mount Meroo was the revolution of the sun around its axis, which was spoken of as though it were a material axle of immense length passing through the sun and resting on the earth. A young native gentleman that was present, one of the highly educated, no doubt, volunteered an explanation in English. Mount Meroo had disappeared, true; but we could not be ignorant of the "elevating and degrading causes spoken of in Physical Geography."

A great many arguments were brought up to which we did not reply simply because there was no opportunity. There appeared to be a disposi-

tion to speak against time; to employ the time in speaking against Christianity, and when we attempted a reply, to interrupt us as soon as possible. Finally, Mr. Forjett who had been an auditor throughout, interposed and suggested that the meeting should close, and that some better arrangements for carrying on the discussion in future should be effected. We referred him to the Bawa and his party, saying that we would have no objections to any arrangement that they might agree upon, provided no class was excluded from the meetings and we had opportunity of speaking.

JANUARY 29, 1857.

Went with a native missionary to the Back Bay and found the Bawa already there, and in discussion with Mr. Narayan Sheshadri. There was quite a large audience, perhaps five hundred. The Vedas were the subject of discussion. The Bawa having been asked to furnish evidence that the Vedas were inspired, said that this evidence was to be found in the fact that they were faultless, and that they were the most ancient human composition. Mr. Narayan replied that the fact of their antiquity did not at all prove them to be inspired; for many works had come down to us from a high antiquity which were quite as imperfect and

erroneous as other works made by men. *Æsop's Fables* was a very ancient book, but no one would think of calling it an inspired production. As to the faultlessness of the Vedas, it did not appear. The accounts of the Godhead given in them were not truthful. For men were commanded in them to give unto the personified powers of nature, Agni, Indra, &c., the worship that is due only to the Creator. The Bawa starting quite away from this subject, delivered a long 'rambling speech, in which he poured out torrents of reproaches against Christians for the way in which they seek to propagate their religion, particularly in multiplying and scattering in every street and lane their tracts. He referred to a book that he had himself published, and challenged any to answer it. Mr. Narayan asked what answer had been given to the *Analysis of the Bhagawat Gita*, *The Brahman's Claims*, *The Mutpariksha (Examination of Religions)*, *Comparison of Hinduism and Christianity*, &c., &c. The Bawa accused him of having left his religion without knowing anything about it, except what he had learnt from the padris, and of having embraced Christianity without properly knowing why he did so. In reply he mentioned the reasons for which he had renounced Hinduism, four in number;

namely:— 1, that Hinduism furnished no proper account of God; 2, that it gave erroneous views of sin; 3, that it revealed no satisfactory way of salvation; and 4, that it gave no proper account of the world to come. These points were dwelt upon in such a way as that all might see that he had not acted unadvisedly, but upon sober conviction. After this, repeated attempts were made by us to have some tests agreed upon by which the different religions might be tried, so that the discussion might have a logical train, and be less rambling and discursive, and personalities be avoided. But our efforts were not successful.

The Bawa asked if God was immaterial, (*nirakar*.) We answered in the affirmative, remarking however that though immaterial, God might avail himself of matter for the purpose of manifesting himself. And the Bawa was called upon to observe that if he refused to admit this, he would have to discard the Hindu books which every where recognize the fact that the Deity may avail himself of matter in order to communicate with his creatures. He said that he was not now discussing Hinduism but Christianity. He referred to the statement in Exodus that the commandments were inscribed on the tables of stone by the finger of God; and affirmed

that this statement was opposed to the immateriality of God. Replied as before, that God may avail himself of matter to manifest himself to his creatures or communicate his will to them; further, that the Bible, like every other book, whether called divine or profane, used figurative language in speaking of the Deity; the firmament was said to be the work of his hand; but no one supposed this expression to mean that God was material. [Exodus 8; 19, "The magicians said unto Pharaoh, this is the finger of God," and Luke 11; 20, "If I, with the finger of God, cast out devils," might have been adduced, if necessary.] The Bawa then referred to Gen. 1; 2, "The Spirit of God moved upon the face of the waters," and asserted that this was written in ignorance of the immateriality of God. Said in reply that this passage signified that there was a putting forth of divine power on that occasion and in that locality. What the particular exertion of power was, we could not say. But the Spirit of God, was then and there present in some particular way, in some special manifestation.* God is omnipresent, but

* The word in Gen. 1; 2. translated 'spirit,' signifies also wind, just as the Greek word 'pneuma' signifies both air and spirit. Some have proposed 'wind' as a better translation, in Gen. 1; 2. To this it is objected that 'the wind of God'

there may be special manifestations of him in certain places and on certain occasions. In me there was a spirit, and that spirit had come to that place. It cannot be shown that there is no faculty of motion in spirit. He then said, which is the greater, your body or your spirit? *Ans.* The spirit is the nobler of the two. *Bawa.* Then God who is spoken of in 1st Genesis, must be inferior to the Spirit of God there spoken of. *Ans.* This is a strange analogy to draw. There is nothing in the God-head like the body of man. When we speak of the Spirit of God, we do not mean that the Father is not a Spirit. *Bawa.* The Spirit of God is represented as having fallen upon the disciples of Christ. How can a spirit fall? This language is altogether material. *Ans.* The Spirit of God is represented as having descended on the disciples on the day of

is hardly an expression that would be likely to occur in this connection, though we have 'cedars of God' to signify lofty cedars in some of the poetical parts of the Bible. We prefer the existing translation. But the word 'moved' does not mean that at all. It means to brood, or 'hover over.' In Deut. 32; 11, it is rendered 'fluttereth,'—'the eagle fluttereth over her young.' But in public discussions it is better to abide by the ordinary rendering, except it be quite erroneous and likely to mislead. In describing spiritual operations, it is almost impossible to use any other language than that which is borrowed from material representations.

Pentecost. There was a visible manifestation namely, the tongues of fire; but that fire was not the Spirit. The Spirit of God was then communicated to the disciples in power by the Saviour, according to his promise, and the consequence was that they began to speak with foreign tongues and those that saw and heard them enjoyed evidence that they had received the Holy Spirit; but they saw not the Spirit. *Bawa.* The Spirit of God is also represented as having descended on Jesus Christ in the form of a dove; that is to say, he is represented as corporeal and visible. *Ans.* Not so. The dove was corporeal and visible. But the Spirit of God, who in this manner was given to Christ that the fact might be known to others, was very different from the dove. [The dove did not remain with Christ, but the Spirit did.] Mr. Narayan spoke of the special reasons for using the dove on this occasion and the fire on the day of Pentecost: reasons drawn from the character of his work. Probably a full hour was taken up with the discussion of this particular subject, viz. representations of the Spirit in the Bible. There was a great deal of repetition; a disposition to cling to the objection after it had been definitely answered. I more than once said: You have

stated your objection, and we have replied to it. We are willing to leave the matter there. Our hearers can judge if the reply is suitable or not; those at least that are desirous of ascertaining the truth. But there is no use in constantly dwelling on the same thing.

Afterwards a number of charges were brought against the character of Christ. Christ said for instance, "I came not to send peace but a sword." The Bawa obligingly read the passage from Matt. 10. Mr. Narayan answered that the passage explained itself. The divisions there spoken of were caused by opposition to the truth. This was to be the result, not the aim, of the gospel. It was well known that Christians have never sought to propagate their religion by the sword. *Bawa.* Oh yes; we read in the gospels that the apostles took swords, and that Peter made use of his. *N. S.* He did. He cut off the ear of one of those that came to take Christ. But what did Christ say on that occasion? 'They that take the sword shall perish with the sword; put up thy sword into its sheath.' And we also read that Christ healed the ear of Malchus, whom Peter smote. Christ is called the Prince of peace his kingdom is peace; but it is well known how the natives of this country feel when a member of

a family has been converted to Christianity. They cast him forth with hatred and consider him as dead, performing a funeral ceremony for him. We see the meaning of Christ's words by what takes place when a Hindoo becomes a Christian.

It was also said that Christ got angry and addressed men in abusive language; that he drank to intoxication; that he cursed Judas. Lights were brought that the Bawa might find the passages in the gospels, to support these positions. In proof of the first, some of the severe language in which Christ addressed the Pharisees was read. Said that this only evinced a generous indignation in behalf of the poor, who were oppressed and cheated in worldly matters and deceived in religious matters by the Pharisees. He came to bear witness of the truth. No passage could be found to support the second position. As for the curse alleged to have been pronounced on Judas, it was found in these words: "Woe unto the man by whom the Son of man is betrayed." It was shown in reply that there was no curse pronounced. The word woe means sorrow, suffering; and in this connection is a prediction of the misery that Judas was to experience. Isaiah (6; 5,) says concerning himself, "Woe is me for-I am undone." He is certainly invoking no

curse upon himself in this passage. Christ addressed Judas, after having used the words quoted, in language that was remarkably kind: "Friend, wherefore art thou come?" These were apparently the last words ever spoken by Christ to Judas and they were spoken at the very moment when Judas, was betraying him. At least half an hour was spent in affirming and re-affirming this objection. The meeting at length broke up and we came away.

A great deal of the time was spent in vain repetition of vain objections. But the time was by no means lost. For it must have been very manifest to all thinking persons that the objections brought against Christianity, present an amazing contrast to those we urge against Hinduism. These latter strike at once at the root. We affirm that such and such beings presented as objects of worship in the Hindu books, were guilty of lying, theft, and adultery. But in attacking Christianity, it is necessary to bring forth the most puerile arguments, and labor at matters of the most trivial importance. They spend their time and strength in seeking to show that a prediction of woe is a malediction; we affirm that the Puranas teach a false morality, contradict one another on the most essential points, exhibit a system of the universe that is utterly erroneous, give

no proper instruction on the subjects of sin, of righteousness, of salvation, of human existence, of the life to come, of judgment, of angels, of devils.

FEBRUARY 5, 1857.

Was at the sea-side to meet the Bawa. Benches had been arranged, so as to make something like two quadrangles, one inclosed in the other, with a large space between. A large audience was already assembled, filling the benches, and waiting for the Bawa. For him a table and chair were placed in a central position. The top of the rear wall behind, though quite lofty, became in the course of the discussion, occupied by persons of various castes. There were probably 1000 or 1200 present. As soon as the Bawa came, I suggested that in case he saw fit to bring forward a great many objections in an uninterrupted speech, I, or whoever spoke in reply, should be allowed to answer all these objections uninterruptedly: otherwise, let objections be stated and answered one by one. This last proposal was assented to, and the discussion proceeded as follows: *Bawa*. Are both the Old and New Testaments inspired? *Ans*. They are. *Bawa*. Do you say that the commandments in both are from God? *Ans*. Yes. *Bawa*. Is the morality of the Old Testament of divine origin?

Ans. Yes. Let me however remark that there is a distinction in the commandments of God, some of them being universal in their application, intended for all men and for all times; others are only intended to apply to particular persons and to particular ages. For instance the commands "Thou shalt not steal," "Thou shalt not commit adultery," are universal in their application. But the command given to Adam and Eve, not to eat of the fruit of a certain tree, was for *them* only and for *that* time alone. In like manner God gave the Jews a number of laws that were intended for their guidance as a distinct people, separated for special reasons; these laws were binding on them alone, and continued in force till the coming of Christ. *Bawa.* I read thus in the 20th chapter of Exodus: "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." Here we are told that the children have to suffer for the sins of their parents. On the other hand I find it said in

the New Testament, in the first epistle of Peter (1,17), "Call on the Father who without respect of persons, judgeth according to every man's work." Here we are told that a man is to be judged for his own work alone, and not for the works of others. Now, which of these statements is the true one? *Ans.* Both are true. It is true that God has appointed a day in which he will judge the world, and that he will then judge every man strictly according to his work. But he also now exercises judgment to a limited extent by the connection which he has made to exist between sin and suffering. It is true that children, even for many generations, are involved in suffering, in consequence of the sin of their fathers. This is not merely a statement of the Bible, but is the testimony of all men. We see this truth exemplified every day. The prodigality of an individual entails poverty and misery upon his offspring. Then again we see that children are prone to tread in the footsteps of their parents. The people of this country are idolaters, because their ancestors were idolaters. It would have been well for the Jews if they had kept in mind that prohibition. At times they fell into idolatry, and when once the practice was introduced, it was very difficult to eradicate it.

[They were carried away captives to Babylon, chiefly on account of this sin; and there they remained for generations, some of them for centuries.] *Bawa.* But if God punishes us in this world, why should he sit in judgment on us hereafter; or if he is to judge us hereafter, why should he judge us in this world? *Ans.* God will judge mankind at the last day, thoroughly, perfectly, and in the presence of all. But if God were now to withhold all chastisement, the result would be that men would suppose God to be indifferent to their actions. They would give themselves up to sin without restraint. So that the limited judgment now exercised by God, answers a very important end. It reminds men that God is opposed to sin, and it makes them sensible of his displeasure. He does not now exercise a thorough judgment, because he wishes to save man. He shows him his wrath and he shows him his kindness, that man may repent and turn unto God.

The *Bawa* was unwilling, of course, to give up his position; but though he talked much on the subject, he could say nothing more in support of it. He could not show that either of the passages quoted contained anything that was irreconcilable with the statement in the other.

He next undertook to show that Christ was a drunkard, and referred to *Matt. 11:19*: "The Son of Man came eating and drinking, and they say, Behold a man gluttonous and a wine-bibber, a friend of publicans and sinners." Mr. Daji Pandurang made answer that these were the words of the enemies of Christ reported by Christ himself. His enemies found fault with him for eating and drinking as other people did, instead of living as an ascetic. There was not the slightest evidence of his being a wine-bibber (*daroo baz*). *Bawa.* But we are expressly told that he drank wine, and gave it to his disciples: "And he took the cup and gave thanks, and gave it to them saying, drink ye all of it: for this is my blood of the New Testament, which is shed for many for the remission of sins."—Mr. D. P. spoke for some time, explaining these words and discoursing both of the Passover and the Lord's Supper. *Bawa.* Well, it was a feast; and we all know that on feast days it is the custom to make merry. *Ans.* Christians have a different idea of feasts from what Hindoos have. The latter make their religious festivals the occasion of amusement and pastime, and they indulge freely in whatever they love. But Christians keep no such festivals as these. *Bawa.* It is

written in the book of Proverbs (23; 20.) "Be not among wine-bibbers: among riotous eaters of flesh: for the drunkard and the glutton shall come to poverty." And it appears from the gospels that Christ was among such. In the Old Testament we have a commandment; and in the New we find that Christ broke that commandment. *Ans.* You are not to understand that all who drink wine are referred to by the expression wine-bibbers, but only those who are addicted to it more than they should be. I fully admit that Christ drank wine. The scriptures do not teach that it is a sin to drink wine; but that it is a sin to drink it to excess. There would be no impropriety in drinking wine if it were not that men drink it to excess. Words are used in more than one sense; there being many more ideas than there are words. We say of a man 'he drinks,' and perhaps the meaning is that he drinks excessively. So when we are told in Proverbs not to be among wine-bibbers, the meaning plainly is that we are not to associate with those who are much given to the use of it. The enemies of Christ brought a great many charges against him, which only showed their malice. They said he had a devil; that he cast out devils by Beelzebub the prince of devils; that he

stirred up the people to sedition; that he was a deceiver; that he broke the Sabbath; all which charges were perfectly groundless, as any one can see; and in like manner the charge that he was a wine-bibber, if by it was meant that he drank to excess, was without the shadow of a foundation.

Bawa. But the passage in Proverbs shows also that it is wrong to eat flesh. *Ans.* It condemns 'riotous eaters of flesh,' that is, gluttons. *Bawa.* But the Bible is opposed to the eating of flesh. In Genesis 1, 29, we read, "God said, Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which is fruit,—to you it shall be for meat." Here there is not a word about eating flesh. *Ans.* But what did God say to Noah? *Bawa.* I will read you what he said: "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things: but flesh with the life thereof, which is the blood thereof, shall ye not eat." It was explained in reply that this passage granted permission to eat flesh, but only required that animals should be slaughtered and their blood shed, before they were used as food. Christians were not required to eat animal food, but had permission to do so. *Bawa.* You say that drink-

ing much wine is a sin; then drinking wine at all must be a sin. Poison is poison, whether it be in large or small quantities. The mere increase in quantity does not change the nature of a thing. *D. P.* It does not follow that because drinking much is a sin, it is a sin to drink at all. Some medicines answer an excellent purpose when they are administered in small quantities; but if taken in large doses they injure the system very much.

The Bawa came back to the second commandment and repeated what he had said about its being in opposition to the statement in Peter; and so this whole discussion had to be gone over again. There was some discussion as to the expression "a jealous God." God was shown to be not one that was indifferent with regard to the character of men, but requiring the love of men, and with a great abhorrence of iniquity.

A not very pleasant circumstance was the attempt by another party, quite incompetent, to carry on the discussion with the Bawa. His unfitness was manifest to all, and the greater part of the audience were of course delighted with the episode. We had much difficulty in making this individual sit down. The Bawa asked me if he was not a Christian. Told him I did not know.

Besides, all were not equally fitted to take part in a discussion of this sort.

There can be no objection to any Christian however uneducated, standing forth to give a reason for the hope that is in him, with meekness and simplicity. There is not much danger that the cause of truth will suffer in the hands of such. But it is a very different thing when a man begins by pouring out volleys of vulgar abuse upon his adversary.

As the meeting was about breaking up, it was proposed by a well-known Parsee that we should meet twice a week. I expressed myself very favorable to such an arrangement. But the Bawa begged that it might not be insisted on.

Returning, we were followed to a considerable distance by a crowd shouting after us in their favorite style. Many abusive epithets were bestowed upon the native converts. *Pau ghe, pau ghe*, was shouted out a hundred times. *Pau* designates the bread that Europeans eat; and the phrase is intended to convey the idea that those natives who embrace Christianity, do it that they may eat daintier food.

FEBRUARY 12, 1857.

Was at the sea shore at 5 P. M. to meet the

Bawa. The Rev. Daji Pandurang was there, and some other native Christians. A large audience was present and the Bawa was holding forth about matters and things in general. He came at length to a point; this point being the immateriality of God. *Bawa.* Is God immaterial? *Ans.* He is. But as I said on a previous occasion, he is also omnipotent, and there is nothing to hinder that He should manifest himself to his creatures through some medium or form. But if he take a form it must be one that is worthy of him and really suited to the revelation of his nature. The Hindus tell of many incarnations of the Deity; but these incarnations, as described in their books, are quite unworthy of God and unfitted to reveal him. God made the visible universe, that by means of it he might make known his perfections; and because man required something more than this, he took upon him the nature of man. *Bawa.* You say that God is immaterial. But I read in the first chapter of Genesis that God created man in his own image. What becomes now of the immateriality of God? Are we to believe that God has a body, a form like that of man, a face, hands, feet? *Ans.* Man is something more than body. He has a spiritual nature: and it is in respect to

his spiritual nature that the Bible informs us he was originally created in the image of God. In God reside the attributes of justice, truth, holiness, kindness, liberty; and he communicated these to Adam so that Adam resembled him in these respects; and in this Adam was distinguished from all the other creatures that God called into existence at that time. Adam lost this image when he sinned. Afterwards when a son was born to him, we are told that this son was in the image of Adam, that is, he resembled Adam in having a fallen nature, and was not in the image of God, as Adam originally was. Now in the New Testament we are told that God is pleased to restore his image to those who believe upon his Son. He gives them the Holy Spirit, and changes their nature. *Bawa.* I deny the reasonableness of what you say. We all know the meaning of the word 'image.' No one would naturally understand it as you wish to have it understood. The obvious meaning is, that God made man like himself in appearance; and the passage plainly shows that the writer looked upon God as having a material form. In Exodus 20th chapter, the people are commanded not to make images of any thing in heaven or in earth, nor worship them: and so too in Deut. 4; 17. We see

here the meaning of the word 'image.' It means the visible likeness of a visible object. And in the first chapter of Genesis it must have the same meaning. *Ans.* We have already called your attention to the fact that the words of a language are fewer than the ideas to be expressed in it; and that the same word is used in different significations. The fact that the word 'image' refers sometimes to a visible resemblance, does not hinder but that it may sometimes be used, and very properly, to express a spiritual resemblance. Let the Bible be its own interpreter. Are there any instances in Scripture where the words "image of God" are certainly used to signify moral resemblance to God? There are. For no one pretends that when a man believes on Jesus Christ his body undergoes a change. It can only then be in respect to his spiritual nature, that he recovers the image of God. In Ephes. 3; 24, we read: "That ye put on the new man which after God is created in righteousness and true holiness." This refers to a spiritual change making the Christian like God. In 2 Cor. 3; 18, we read: "We all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord." Here the work

of the Spirit of God in the hearts of believers, changing them into the image of the Lord, is referred to. *Bawa.* After death. *Ans.* No; the work is begun and carried on in this life. And what are you going to make of the passage in Col. 1; 15: "Christ, who is the image of the invisible God?" Here we have in this one passage, the spirituality or immateriality of God, and also the mention of his image, which shows plainly enough there is no contradiction in the two ideas. *Bawa.* Well, I have shown that the Bible teaches the materiality of God. An image is a likeness of some thing that has form. We have images, but we do not pretend that they are the images of the Almighty, the Nirakar. You too have images; you have them in your churches; the image of Christ hanging on the cross. *Ans.* You mistake. We have no images in our churches. They that worship images are idolaters. Christians are those who follow the precepts of the Bible. *A Hindu.* Do you mean to say that you yourself never sin? *Ans.* I shall give an account of my works to God. If I continue in sin I shall be punished. But that will not help you. The question is not what I am, but what the Bible is. Whether or not it reveals the true way of salvation. *Bawa.* I now proceed

to point out a contradiction in the Bible, Showing that it is not from God. I read in Gen. 6; 6, "It repented the Lord that he had made man on the earth, and it grieved him at his heart." This is a plain statement. God repented that he had made man: he was grieved at his heart because of the wickedness of man. In the passage first quoted, we saw that God was represented as a material being; here we see that he is represented as having the infirmities of man. His work turned out badly and he repented of having made it. *Ans.* If the passage meant that God repented in the same way that man repents, your objection would be well-grounded: for how could a Being possessed of omniscience, knowing all things from the beginning, how could he be taken by surprise and become subject to repentance? But the Bible addresses man in his own language and adopts the ordinary ways of speaking, even when God is the subject. When God created the world he expressed his approbation of it; he saw "that it was good." When Christ was in the world, he expressed his approbation of him, saying, "This is my beloved Son in whom I am well pleased." But God was greatly displeased with the sinful posterity of Adam, who had filled the earth with violence and

iniquity. He had no satisfaction in man, and was unwilling to continue to preserve the race as it then was; and this is the idea expressed by the words which you have quoted. *Bawa.* Those words tell us that "it repented God that he had made man." Now, will you read what is said in Numbers 23; 19? *Ans.* Very willingly. "God is not a man that he should lie, nor the son of man that he should repent." It seems to you that the two passages contradict each other. But the question is, Are the words used in the same sense? In the last passage we are taught that God does not repent, in the sense in which a sinful man repents of a sin or a fault that he has committed. For God is omniscient and infallible. He knows all things from the beginning. He never does wrong or makes any mistake, and consequently he cannot ever need to repent of his actions. But when circumstances change it may be proper for God to change his conduct. After preserving the human family for many ages, it may be proper, in consequence of the abounding of iniquity, to cease preserving it. [God changes his line of conduct very often; not because of mutability in him; but because of a change in the circumstances. He allowed the Hindus to remain unmolested in their

land for many ages. Afterwards he brought foreign nations hither one after the other. A man has health, or wealth, or is prospered in some way for very many years; then he loses his possessions. Because the long-suffering of God has sometimes an end, we cannot charge him with mutability.] The second passage teaches us that we are not to attach any such signification to the first, as that God repents after the manner of mutable and sinful man. The Bible is careful to explain its own language. *Bawa.* My hearers can judge for themselves. Here is a passage in Genesis, which tells us that God repented; and here is a passage in Numbers, which tells us that God cannot repent. There can be no plainer contradiction than this. *Ans.* Of course a plain contradiction. And if I say in one breath that I am mortal, and in the next breath that I am immortal, that too is a plain contradiction. Yet every body knows that both statements are true. Let me read to you a passage in Jonah.

A great many efforts were made to get a hearing for this passage, but without much success. The two passages from the Pentateuch were read some twenty times by the Bawa and his friends.

Ans. If you insist upon taking up our time and the time of all present, with the reading of those

two texts, do so. Read them a dozen times more. We are very glad indeed to have the Bible read in the hearing of this large audience. And we cannot force you to give heed to our explanations. We are here for the purpose of answering your objections, and when we have answered them we are content to leave the matter there. We do'nt wish to have any quarreling or unnecessary excitement. Eyes are necessary to see with, ears are necessary to hear with, feet to walk with; but God is represented throughout the Bible as hearing, seeing, speaking, going, descending, &c. Now does any body misunderstand these expressions? We use them because we have no others. All men use such language, though they know that God is incorporeal.

Bawa. There is a passage in the New Testament which speaks of Christ being a mediator between God and men. *Ans.* You will find it in Paul's Epistle to Timothy. *Bawa.* Yes, here it is, 1 Tim. 2; 5. "There is one God, and one mediator between God and men, the man Christ Jesus." In the 1st chap, 17th verse, God is called, "The only wise God." Here we have one God; and distinct from him, Christ a mediator between God and men. Christ then cannot be God. *Ans.*

The scriptures teach us that two natures meet in Christ. Being God, he took unto him for certain important ends, a human nature. His humanity is not lost by being brought into union with the Godhead and his divinity is not lost by being brought into union with humanity. He is spoken of as man; and he is spoken of as God. When on the earth he ate and drank and slept, as a man; he prayed to God; he suffered from weariness and hunger; and he died on the cross. Afterwards he ascended to heaven in his bodily form. Besides all this, when on the earth, he gave evidence of his divine nature in many ways. He was spoken of in prophecy by the name of Immanuel, which name points out the union of the two natures. *Bawa.* If it was prophecied that he should be called by this name, how came he to be called Jesus Christ?

Ans. The word Immanuel defines his character, a divine person among men. The prediction was that he should be known as such. And the name of Jesus has substantially this meaning. In the Hebrew, it means God the Saviour. *Bawa.* What did Christ exclaim upon the cross? Hear what is written in Matt. 27; 36-50. [This entire passage was read.] Are we to believe that one who cried out in his last hour "My God, why hast thou for-

saken me," was a divine person? *Ans.* These words are from the first verse of the 22nd Psalm, of which Psalm (written a thousand years before Christ came into the world) the greater part refers to the sufferings and death of Christ. We do not pretend that Christ as God suffered death. In his divine nature he could not possibly suffer pain or death. It was in his human nature he died upon the cross. He bore the chastisement due to our sins. [And a part of that chastisement is the hiding of God's countenance.]

The Bawa then came back to the two passages about the repentance and non-repentance of God, simply reiterating what he had before said. A native Christian re-stated briefly the reply that had been made and we came away. There was no disturbance, though some had anticipated that there might be. There was a larger police force than usual present. The Bawa in his opening remarks, referring as was supposed to something that had taken place between him and a missionary whose premises he had entered for the purpose of conversing with a candidate for baptism, and who had caused him to be summoned on account of it, said with a significant smile that his only weapons were words, and that he would leave it

to others to resort to more violent measures. There was something in the sermon on the mount bearing on this subject, which he hoped to take up at a future time. I answered that I quite approved of his resolution to abstain from violence. Had been often beaten on that very spot and in various parts of Bombay, yet had borne it.

FEBRUARY 19, 1857.

Went to the sea-shore to meet the Bawa. A young native joined me on the way, and walked some distance with me. He took the Bawa's part in the matter of the Money School disturbance. Told him that the Bawa was undermining Hinduism. He brought out principles which we were very glad to see brought out—namely, that a religion could not be held to be of divine origin, if it inculcated wrong views of God, if it exhibited contradictions, and if it was unfavorable to morality. We would be very glad to see all Hindoos adopt these sentiments. The Bible could stand these tests; but there was not a page in the Hindoo books that could stand them. For instance, God was represented as material in all Puranas. The Bawa was really opposed to all religion. He openly avowed pantheism; and pantheism is the

negation of all religion. This youth did not seem to like what I said. The Bawa was 'a great one' in his estimation. Another native who joined us agreed with me in what I said. Found a large audience assembled and waiting for the Bawa. A Parsee, with whom I used to hold discussions in that place, entered into conversation with me about the worship of God and the way of obtaining forgiveness, but we were soon interrupted by the arrival of the Bawa. As usual, the Old and New Testaments in Marathi were placed on the table before the Bawa, and his Marathi manuscripts, consisting apparently of references to Scripture passages.

He began (I think) by reading from the 2nd chapter of James about faith and works; and said: "This teaches that mere faith is of no avail, and that a man must join works to his faith." *Ans.* Faith without works is dead, that is, it is not faith at all. True faith manifests itself in obedience. *Bawa.* Well, I understand. A man must practice what he preaches. Now I read in Matt. 5; 22, Who-soever shall say, Thou fool, shall be in danger of hell-fire. These were the words of Christ. On the other hand, we find that Christ said, Luke 11; 40, "Ye fools, did not he that made that which is

without make that which is within also? Thus it appears that Christ was guilty of the very thing that he denounced in such strong language. *Ans.* Christ did indeed address the Pharisees as fools. He also addressed his own disciples as fools. For instance, after his resurrection, he walked with two of his disciples and said to them,—“Oh fools and slow of heart to believe.” We need to understand what it was that Christ really condemned, in the words given by Matthew. It was not the mere utterance of the word ‘fool’ that he condemned. ‘This word must be used sometimes. There are fools; and we are not commanded to flatter men and to speak of them as wise when they are not wise. It is right sometimes for a parent to apply this epithet to his child, and for a teacher to reproach his scholar with folly. The thing that is condemned is the use of such words in a bitter and wrathful spirit. Nothing in the world could be further from the spirit of Christ than such a spirit. *Bawa.* I do not admit what you say. It seems that Pharisees had found fault with Christ and his disciples for eating with unwashed hands. Christ got angry at this, and began to call them fools, hypocrites and blind men. *Ans.* It was very important that Christ should declare the true character of the Pharisees.

'They professed to be the religious guides of the people, and the people generally looked up to them and followed them. There is a class of men in this country who are remarkable for their self-righteousness, and who require all others to do them reverence, fall down before them, give them money, drink the water in which they wash their feet, &c. The Pharisees were just such a class. They availed themselves of their influence over the poor to devour widows' houses. 'They were blind leaders of the blind. They were a great obstacle in the way of true religion. Jesus Christ made known their true character. He acted in this as the friend of the people, the friend of the poor. As for the idea that he spoke in bitterness; his whole character belies it, the entire gospel history is against it. He was meek and lowly of heart. He endured the greatest contradiction of sinners. When he was reviled he threatened not again. When men came to seize him, he suffered them to do so. When they smote him, he bore it; when they spat upon him, he bore it; when they scourged him, he bore it; when they nailed him to the cross, he bore it. *Bawa.* But you forget that on one occasion he made a scourge of small cords, and fell upon the people that he found in the tem-

ple, and drove them forth with blows, overturning their tables. There was not much of meekness and peaceableness in this. (The audience were pleased at this remark, and applauded it.) *Ans.* Christ was alone. He was a stranger in Jerusalem. He bore no sword. Yet he drove out of the court of the temple the entire multitude that were carrying on their traffic. This court of the temple was the outer court, the court of the Gentiles. God had appointed it as a place where those who were not Jews might come and worship; and by means of it he signified beforehand his intention of communicating the blessings of revelation to other nations. The Jews had a contempt for other nations; and they showed it by using this court of the Gentiles as a kind of bazaar, for the sale of oxen, sheep, doves, &c. Christ saw this with great displeasure; he was the friend of strangers and foreigners and he was also jealous for the honor of the temple. How much importance do you attach to the care of your temples, so that nothing which you consider defiling may enter them. Was it not fitting, then, that Christ should be jealous for the purity of the temple of God at Jerusalem? Among the thousands in Jerusalem who professed to be religious guides, not one came for-

ward to attempt the reformation of this evil. How can it be explained that Christ, merely with a scourge of small cords, drove them all forth? The only way of accounting for it is by supposing that there accompanied him a divine power and majesty on this occasion, filling the people with awe. *Bawa.* His disciples were with him. They were fishermen; and we know that fishermen are a strong, muscular, sturdy race. *Ans.* His disciples took no part in this. Christ acted alone. They were astonished at this exhibition of his zeal. Their whole history shows them to have been very timid, throughout the ministry of Christ. *Bawa.* But Christ himself said, I came not to send peace, but a sword. Here is the passage, as plain as anything can be. *Ans.* Christ speaks in this passage of the divisions that would be caused in families and societies by his gospel. When men believe on him they become separated from their former friends. These turn against them. It is well known that Christianity has not been extended in the world by violent means. But those who become the followers of Christ, often encounter the hatred of their nearest relatives. Read the whole passage: it explains itself. *Bawa.* But did not Christ himself command his disciples to sell

their garment and buy swords? *Ans.* When Christ first sent forth his disciples to preach in Judea, his power and his grace went with them, and they lacked nothing. He reminded them of this at the last supper, and they acknowledged that they had never been without help. He now informed them that he was to be taken away; he was to die and be buried; and in that interval they were to be left to themselves, and would be exposed to the wrath of their enemies. They then said to him, Here are two swords: And he said, It is enough: which expression shows that he did not mean them to take him literally. When Peter used one of these swords, he received a rebuke, and Christ said, "They that take the sword shall perish with the sword." [See also John 18; 36, My kingdom is not of this world, &c.]

It is impossible to remember all the links in such a long discussion. He referred on one occasion to the words of Philip—"Show us the Father." Why did not Christ satisfy Philip, if he was able to do so? *Ans.* God has not merely given to us eyes, but understandings; and he reveals himself to our understandings rather than to our senses. If God were to reveal his glory to the senses of men, they would not be the better for

it. What we want is to know God, his character, his rules of action; to know him in such a way that we may be brought to fear, trust in, and love him. God is revealed in the life of Christ. We there see his goodness, his holiness, his truth, and all his perfections, revealed in such a way as to affect our minds.

There was a good deal of reference to Isaiah 9; 6, "His name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace." The idea was that this prophecy had not been fulfilled in Christ. *Ans.* Look at the first part of that verse. It says, Unto us a child is born, unto us a son is given. You have the two natures of Christ distinctly intimated in that prophecy. We do not hold that Christ was any the less man, because he was God. Some remarks were made upon the circumstances that preceded the birth of John the Baptist and Jesus. Also upon the scene in the garden. The words, Arise, let us be going, (Matt. 26: 46) were represented as expressing a wish on the part of Christ to flee. The look which he gave Peter in the high priest's palace, was the look which one prisoner gives to a companion who has turned state's evidence against him. The miracle at Cana was discussed.

Bawa. Why was Christ's prayer, 'Father, forgive them, they know not what they do,' why was this not answered? *Ans.* You cannot say that it was not answered. Three thousand of the Jews in that city were converted in one day shortly afterwards, and received forgiveness; and many besides these afterwards joined the church.

The Rev. Daji Pandurang took part in the above discussion.

FEBRUARY 26, 1857.

Was at Back Bay again to meet the Bawa. There were about 500 present at the beginning; but before the close there must have been 2,000. A very large proportion consisted of Parsees. The Bawa said: We are here for the purpose of discussing the evidences of Christianity. There are some who say that it is from God, and there are others who deny this. These copies of the Old and New Testaments were sent me some time ago by Mr. B. and I have been reading them. I do not know for what reason certain other missionaries are unwilling to meet me. They would not come to the Purabhoo seminary, because there was no admittance there for Mahars [Christians once Mahars]; but here on the sea-shore there is

the fullest liberty for all to come. In a discussion that took place in the Purabhoo seminary, Mr. B. told me that he himself had once been an infidel. Well; if he now worships the one true God, he will be saved. [He here spoke of certain good qualities which he supposed he saw in me.] As for the idea that he or any one else is to be saved by believing in Jesus Christ, this is a mistake. The meek and peaceful man who worships the immaterial God having no qualities (*nirakar nirgoon dev*) will certainly be saved. You do well to meet me here, and try to convince me that the Bible is true; for if I am converted a great many others will come over with me. *Ans.* I am obliged to differ from you on one point that you have now mentioned. Men are not saved on account of their good qualities. All men are sinners. God has given commandments for the guidance of men; and men have not followed them. It is a most important statement of the scriptures that all men, of whatever degree, have forfeited the favor of God. "There is none righteous, no, not one." Hence the need of a Saviour. No one can possibly be saved by his own goodness. Men need that their hearts should be changed. The way in which a man may be saved is this: He must be-

come sensible of his sinfulness and helplessness. Must believe in the Saviour whom God has appointed for mankind, and pray in his name for the Holy Spirit, by whom his heart may be changed.— You also speak of God as being without qualities. The same expression is used by all Hindoos, and I cannot but regard it as showing that they do not really know God. He that created the universe is not without qualities (*nirgoon*); but is endowed with excellent attributes (*sudgooni*). He has made the material world for the purpose of revealing his perfections; for this end Christ came into the world, and for this end the Bible has been given. You degrade God to the condition of a stone, when you say that he has no qualities; you make him less than that even, for a stone has some qualities; you bring a great reproach against him. No, he is the fountain of all that is good; men on earth and angels in heaven are indebted to him for every good gift; and it would be strange if he who gives good qualities to others, should have none himself. *Bawa*. You say that men are to be saved by believing on Jesus Christ? *Ans*. Yes. 'There is no other way. *Bawa*. But I find that Christ himself taught a different doctrine from this. In the 7th chapter of Matthew I find him saying :

“Not he that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father in heaven. [In the English version it is better rendered, Not every one that saith, &c.] And on another occasion Christ rebuked another for giving him honor, and said: “Why callest thou me good? There is none good save one, that is, God.” *Ans.* The mere profession of faith in Christ will save no one. Christ sought to impress upon all his hearers that if they would be saved by him, they must bring forth in their lives the fruits of faith. Let us read the whole passage. (Read from the 15th to the 23rd verse.) Christ refuses to acknowledge those who, while they profess to believe upon him, are workers of iniquity. Those only are his true disciples who do the will of God. Christ came into this world to make known the will of God. When he was baptized there came a voice from heaven saying: “This is my beloved Son in whom I am well pleased.” And when he was transfigured on the Mount, there came the same voice saying, “Hear him.” Christ said: “He that heareth me, heareth him that sent me.” The gospels show plainly enough that it is by obeying Christ men do the will of God. It is by him that this will is revealed.

Bawa. When the priests and Levites said to John the Baptist, "Art thou Elias?" he said, "I am not." (John 1: 21.) But Christ told his disciples that John the Baptist was Elijah. (Matt. 11: 14.) One of these statements must of course have been wrong. *Ans.* I see your difficulty. John denied that he was Elijah; Christ affirmed that John was Elijah. Now John was Elijah or he was not. If he was Elijah, why did he say he was not? If he was not Elijah, why did Christ say he was? But it is very easy to remove this difficulty. Elijah lived many centuries before the days of Christ, and was taken up into heaven bodily. After that, Malachi prophesied that Elijah should come again as the forerunner of Christ. Before the birth of John the Baptist an angel appeared to Zechariah the father of John, and informed him that his son was to be the forerunner of Christ "in the spirit and power of Elijah." Now, here the angel explains to us the words of the Prophet. John the Baptist was to be like Elijah; to resemble him in his spirit and power. The Jews generally had by no means a correct understanding of the prophecies, and many of them thought that Elijah was to come in person. When they asked John if he was Elijah, he said, No; for he was not Elijah, he

was John. But when Christ was speaking with his disciples he told them that John was Elijah; that is, he was the one of whom the Prophet Malachi had spoken. John was not literally Elijah; and this was what John meant in his reply to the Jews; but figuratively and in respect to sameness of character, he was Elijah, and this was what Christ meant in his remark to his disciples.

Bawa. Here are the words as express as words can be. John in his gospel tells us that John the Baptist acknowledged that he was not Elijah; and Matthew in his gospel tells us that Christ declared him to be Elijah. These two gospels are opposed to one another. The Rev. Mr. Isenberg was present, and here said: The opposition is only apparent. John might very properly be called Elijah without being really and personally that Prophet. Christ said to his disciples: "If ye will receive it, this is Elias who was for to come." When Christ was transfigured, there appeared with him in glory two men, of whom one was Elijah. Afterwards he said to his disciples that John the Baptist who was then in person was Elijah. Thus we have two Elijahs. One of these was the real Elijah who had lived long before and gone to heaven; the other could only be called Elijah in a figura-

tive sense. *Bawa.* Well, our hearers can judge for themselves. I have read the two passages which say that John was Elijah, and John was not Elijah, and you have given such answer as you can ; now we will go on to something else. This same John the Baptist testified concerning Jesus, that he was the Christ, the One whom the Jews expected as their Messiah. Here is the passage. (John 3: 25, to 30. The entire passage was read.) And we are told that when Christ was baptized, a voice from heaven was heard, declaring that he was the Son of God. This too in presence of all the people. Yet afterwards we find that John the Baptist had some doubts as to his being the Messiah. Being in prison he sent two of his disciples to Christ to ask him this question : " Art thou he that should come, or do we look for another." Now it appears very strange that if John had seen the Spirit of God descending on Christ in the form of a dove, and had heard a voice from heaven testifying that he was the Son of God, he should afterwards have had any misgivings on the subject.

Ans. As I said on a former occasion, prophets are not all-knowing or infallible. God has perhaps given them some important instruction, but he has not taught them everything. He has per-

haps given them uncommon faith ; but this faith is liable to fluctuations. [Witness Elijah, whose faith failed him when he heard that Jezebel was about to kill him and who fled in great fear from the land.] Even the disciples of Christ, up to the very close of Christ's ministry, had most imperfect views of the nature of Christ's kingdom. It is not to be wondered at if John was surprized at the course pursued by Christ ; for even the apostles were astonished at it. John found himself in prison and in danger of losing his head ; while Christ went about, from town to town, preaching and exhorting. [It is very likely that John had expected that Christ who had such power, would in some way bring about his deliverance from prison.] Well, it is possible that his faith may have failed somewhat, and that he desired to have some new evidences. Or it may be that it was for the sake of his disciples themselves, that he sent them to Jesus. But at all events, observe that he had recourse to Jesus himself, not to any other. " Art thou he that should come," he said. He looked upon Christ as a teacher come from God, and was prepared to receive whatever he might say. What did Christ do when he heard this question ? He put forth his power in the working

of mighty miracles. He cured the blind, the lame, the possessed, the deaf and dumb ; and then sent the messengers to John again to relate what they had seen. John wanted more evidence ; and Christ gave it. [In one word: John had at first powerful evidence that Christ was the one that should deliver Israel ; he had afterwards evidence that seemed to be opposed to this, in the life led by Christ so different from what he had expected. The latter in some degree neutralized the former ; therefore additional evidence was desirable, and it was given him. It was the death and resurrection of Christ that ultimately explained what was mysterious in his humble and retiring life, and did away with the seeming incongruity of one so great in function, being so humble in deportment.]¹ The Rev. Daji Pandurang spoke on this subject, and suggested that it was in order that the faith of his disciples might be strengthened, that he sent them to Jesus.

The Bawa's attention was called to the fact that the gospel hides nothing, but candidly records the doubts and the unbelief of Christ's disciples and others. This shows that it is not the work of deceivers, but of honest men. Men that had wanted

to deceive, would have kept these things out of view. The disciples of Christ were not bent upon making the fairest statement, but upon telling the truth. The Bawa asked about Luke; whether he had seen Christ or not. Told him, we could not say. Read the first verse of Luke's gospel. Christ promised to send the Holy Spirit to his disciples, to guide them into the truth. It was this inspiration that kept the sacred writers from mistake.

The Bawa came back again to the alleged contradiction between Christ's account of John, and John's account of himself. *Ans.* It is not an uncommon thing to call men after those whom they resemble in character. For instance, Byron called Washington the Cincinnatus of the West. He called him Cincinnatus, because he resembled a certain Roman of that name who lived 2000 years ago, and who delivered his country. Again, there is in the Bible a prophecy that in the latter days the men who were formerly beheaded for the witness of Jesus would rise again. Some Christians think that the meaning of this prophecy is, that men of a similar devotedness, having a martyrlike spirit, will rise again.

MARCH 5, 1857.

Was at the sea-shore at 5 P. M. Was immediately attacked by a Parsee, an old acquaintance of mine, who was indignant because a writer in the *Dnyanodaya* had represented the Parsees as worshippers of dogs. The Bawa too, when he came, showed that he was a good deal annoyed by the article. I had not then seen it. The writer referring to the fact that the audiences on the sea-shore are so largely composed of Parsees, mentions a number of points on which the Parsee and Hindoo religions are diametrically opposed; and wonders that the Parsees should be paying such respect to a system that their religion so plainly condemns. The Bawa felt that it was necessary to say something to hinder the Parsees from cooling in their attachment. So he mentioned some analogies between Parseeism and Hinduism; deprecated the use of irritating language; and said that Judaism was a corruption of Parseeism. Of this wonderful and truly original idea, the evidence was found in the mention made of fire in connection with certain manifestations of God in the Old Testament. Something on the subject was also read from a Parsee newspaper, the editor of which (I was told) was sitting by.

Answered that I was not prepared to defend the article in the *Dnyanodaya*, not having seen it. Wished to know if we were there for the purpose of discussing Parseeism. Had no objection to do so. If such was not the object of the meeting, we might as well leave such references. The Bawa then began with his objections. And first he brought up again the saying of Christ, "I am not come to send peace, but a sword." *Ans.* Christ said to his disciples, "I send you forth as sheep among wolves." He told them that they would be hated of all men. That they would be subjected to all forms of ill-treatment. But that they must endure all, without resistance. Not a word ever fell from his lips to authorize violence in the propagation of Christianity. They understood this well, and they were careful to abstain from violence. When a Hindoo embraces Christianity, his kinsfolk and caste-folk hate him and thrust him forth; were there no restraint laid upon them they would in many cases persecute him to death. This illustrates what Christ meant. He refers to the spirit that would be aroused by the preaching of the gospel. *Bawa.* You say that Jesus was the Christ. But the Jews did not believe that he was the Christ; and it appears

plainly that he was not. In Mark 8:11,12, we are told that the Pharisees asked him to give evidence that he was what he professed to be, by working some miracle. But he would not work any miracle. Hear what he himself says: "Why doth this generation seek after a miracle? verily I say unto you, there shall no miracle be given unto this generation." This is explicit. He himself tells us beforehand that he will work no miracle. We must not then believe anything that is said about his working miracles. *Ans.* I am sorry to say that the Marathi translation does not properly express what is in the original. The word here translated 'miracle,' (*chumatkar*) is not the word that is commonly so translated, but a different one. In the English version we have not the word 'miracle', but the word 'sign.' The Pharisees sought of him a sign from heaven. [In Luke (12; 39) the Marathi is right and gives *chinha* (sign) instead of *chumatkar*.] The Pharisees wanted him to give some display of his power of an entirely different kind from any that Christ had given: namely, that he should cause some wonderful appearance in the heavens, or some phenomenon of an extraordinary character. We cannot say positively what was in their minds. But it is evident that

they did not mean to deny that Christ had wrought miracles. They granted this and asked something more. It appears from Matthew that Christ had just been performing a miracle when they asked him for a sign from heaven. He had been healing a dumb man who was possessed with devils; the dumb man spoke. They saw this. Some of them said the miracle had been performed by the aid of Beelzebub. Others asked for a sign from heaven. When men are not disposed to believe they will not believe even if evidence be given them. They ask for more evidence. If more be given them, they still ask for more. The evidence makes no proper impression upon them, because their heart is not favorable to the truth. *Bawa.* Those men knew the scriptures, and if Jesus had been the Christ they would have received him. What sense is there in these words: There shall no miracle be given but the miracle of Jonah the Prophet? *Ans.* I will tell you. [Here a sketch was given of the history of Jonah.] As Jonah was cast into the sea and was swallowed by a fish and remained apparently dead, gone from the world, in the depths of the sea, yet after three days was restored to the world and went to Nineveh, so the Lord Jesus was to die and be buried, and on the

third day was to rise again and send his gospel to the Gentiles. [There were also signs in the heavens, a supernatural darkness, an earthquake, &c., in connection with the death and resurrection of Christ.] *Bawa.* When he was brought before Herod, we are told that Herod was glad, because he hoped to see some miracle performed by him. Here was a fine opportunity of working a miracle and convincing king Herod. But did Jesus work any? He did not. *Ans.* Herod had heard that Christ performed miracles. But Herod did not ask to see a miracle from any right motive. He merely wanted to gratify his taste for the wonderful. The mere performance of miracles is not sufficient to change the hearts of men. Christ was brought as a prisoner before Herod. He saw that Herod's mind was not in a fit state to be affected by a miracle. His time to suffer had come and he chose to suffer. He never wrought miracles to gratify an idle curiosity. *Bawa.* Will you turn to John 10: 24. Here we read that the Jews said to Christ, "How long dost thou make us to doubt? If thou be the Christ, tell us plainly." This was a very natural request for them to make. They wanted him to let it be known distinctly whether he professed to be the Christ or not. It

seems from this that Christ did not plainly call himself the Christ. And we read in other places that he expressly charged the disciples to tell no man that he was the Christ. *Ans.* Had Christ been a false teacher, had he been like the men of this world, he would have told his disciples to trumpet forth his fame on all occasions and proclaim him everywhere as the Messiah. But he preferred that his life and his works should speak for him, and that men should be convinced of his Messiahship by what they themselves saw, rather than by the assertions of his disciples. His works spoke for him, and there was no need that he should be ever calling himself the Christ. The characteristics of the Messiah were set forth in the Old Testament. Jesus said to the Jews: "I told you and ye believed not: the works that I do in my Father's name, they bear witness of me." His acts were his witnesses, and he could appeal with confidence to them. *Bawa.* What are called the miracles of Jesus Christ were simply such works as are performed by conjurors. For instance, on one occasion he was called upon to pay the tax that was due to Government. First he tried to show that it was a piece of *zooloom* to call upon him to pay taxes, and then told Peter to go to the

seaside and throw a hook into the sea and catch a fish, and he would find a piece of money in the belly of the fish; with this he might pay the tax. Now this is just in the style of our *garoodis*. *Ans.* I deny it. What did Christ do on the occasion? He did nothing. He simply told Peter to go to the sea and cast in a hook. Christ remained where he was. There was all the difference in the world between the miracles performed by Christ, and the tricks of conjurors. They were performed in public. Can a *garoodi* make 5000 hungry people believe that they have eaten a hearty meal? It was not an individual here and an individual there, that Christ healed; but all that were brought to him; all the sick, all the blind, all the dumb. There are many *garoodis* in Bombay; so there are many dumb and blind people in the Dhurmshala; yet blind and dumb they remain. *Bawa.* Mere tricks; juggling tricks. See what is said in the 9th chapter of John. Jesus is represented as having put clay on the eyes of a blind man, and sent him to a pool; and the man is said to have got his sight. But some of the people said they did not believe it was the very man who was formerly blind. Even his parents would not say that he was. *Ans.* Christ did not always perform miracles in the

same way; but sometimes by a word, sometimes by the touch, and sometimes in other ways. The man's parents did not deny that he had been blind and had recovered his sight. *A Hindoo.* You will not say that there is no such thing as magic. The Bible itself admits it. Magicians threw down their sticks in the presence of Pharaoh and they became serpents. *Ans.* We are not now discussing the question whether there has been such a thing as magic or not. The question is whether the miracles wrought by Christ were of this nature or not. This we utterly deny. The works that he did could only be performed by divine power. *Bawa.* When Christ was before Pilate, and was asked whether he was the king of the Jews or not, he gave no direct answer but said, "Thou sayest it." *Ans.* This was a Hebrew way of making affirmation. There is nothing equivocal in Christ's reply.

Afterwards the use of wine and of flesh came up again for discussion. *Bawa.* In the Old Testament there is a positive command, "Thou shalt not kill." Yet you all set this completely aside, and cause animals to be killed every day. *Ans.* Can any one that has read the Bible, really believe that it forbids the taking of animal life? Are not

the books of Moses full of directions to sacrifice animals to God? You put a meaning on the command that does not at all belong to it. There is no sin in eating meat; for sin is the transgression of God's law; and God's law does not prohibit the eating of meat. *Bawa.* What is said in Genesis 9:4? "Flesh with the life thereof, which is the blood thereof, shall ye not eat." *Ans.* Very well; the blood is not to be eaten. The animal is to be killed in such a way as that the blood may flow out. *A Parsee.* I am prepared to prove that Christians in Bombay eat blood; that the blood is not taken out of the animals they eat. *Ans.* Understand that Christianity is a spiritual religion. It relates to the heart. The Bible teaches us that God looks at the heart, and requires from us spiritual worship. There were a great many precepts given to those who lived before the coming of Christ, that were temporary in their nature. We are not Jews but Christians. We are not followers of Moses but of Christ. Moses himself told the Israelites that God would raise up a prophet to them, like himself; and when he came they were to hear him. This he said of Christ, who was like Moses, because he introduced a new dispensation. *Bawa.* What does Christ say in Matthew, 5:17? "Think not I am come to des-

trov but to fulfil." Now you understand by the law, the Mosaic institutions, do you not? *Ans.* That is the meaning of the word law (*nemshastra*) in that place. *Bawa.* Well, Christ says that he came not to do away with it; and you say that it is done away with. *Ans.* It was fulfilled by Christ. The commandments of Christ are not opposed to the law of Moses, but come in the place of it: just as to-day is not opposed to yesterday, but comes in the place of it. The ceremonial law was temporary in its nature; it was intended to shadow forth the truths of the present dispensation. The law and the prophets all point to Christ. When Christ had risen from the dead and ascended on high, and the gospel was ready to be preached to all, then the law had received its fulfilment and was replaced by a spiritual dispensation. In proof of this read the account of the vision which Peter saw, namely, of a sheet let down from heaven with all manner of creatures in it, when he heard a voice saying "Arise, kill and eat." And Peter answered, "Not so, Lord, for I have never eaten anything common or unclean." Then the voice said, "Call not common what God had cleansed." *Bawa.* I have two things to say with regard to this. In the first place how could Peter, who had been a

fisherman and had spent his days in killing fishes and in eating them doubtless, how could he say that he had never eaten anything unclean? In the second place, I reject the testimony of Peter altogether. We learn from the Bible itself that he was a liar. He denied that he was the disciple of Christ, three times in one night; and deliberately swore that he had no knowledge of him. A man that is capable of such falsehoods is not worthy of credence. *Ans.* There is no doubt that he was guilty of falsehood. But the Bible tells us that all men are liars, all are sinners. The Bible is not given for holy men but for sinners. Salvation is for whom? for sinners. From what? from sin. Peter received the Holy Ghost after the resurrection of Christ, and then his character underwent a great change. From that time forward he confessed Christ faithfully, and suffered every thing rather than deny him. Thenceforward he gave the best evidence that he loved truth better than his own ease and comfort, better than life. There is no man more worthy of confidence.

The discussion of the following matter occurred earlier, but I omitted to mention it in its place. *Bawa.* In Matt. 18: 6, we have something that gives a very unfavorable view of Christ and his re-

ligion. "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." That is to say, if any one interferes with even the least of those who believe on Christ, let a millstone be hanged about his neck and let him be cast into the depth of the sea. Here we have Christ's religion exposed in his own words. *Ans.* You put an altogether unwarrantable interpretation upon the passage. It is not a command at all. It simply declares that a man who puts any obstacle in the way of one who wishes to serve Christ and tries to turn him back from the faith, incurs very great guilt and will meet with very severe punishment from God, much greater than if he had been thrown into the sea. It is well to understand this, for many are in danger of committing the offence. A young man for instance declares himself a believer in Christ; there are those who do their best to make him turn back by putting many obstacles in his way. They know not what they do. Their guilt is very great. They have reason to apprehend something worse at the hands of God than if they had been cast into the sea. They are in danger of being cast into a worse place. The

words of Christ are not a command, but a prophecy. It does not say that they who turn believers from the path of duty are to be sunk in the sea, but it says that they are in danger of something worse than this at the hands of God.

The Rev. Dajee Pandurang took part in the discussion, as did also one or two other native Christians. Some filth was thrown upon us as we came away; not however by those who had taken part in the discussion. In addressing a nated brother the Bawa used personal and offensive language, telling him he did not believe he was a Christian, &c, &c. The meeting was on the whole orderly.

MARCH 12, 1857.

Was at the sea-shore at five o'clock to meet the Bawa. A large crowd had gathered, about half of them being Parsees. Almost all were seated on the sand, as usual: benches and chairs being provided for those who were to take part in the discussion. The Bawa had not yet arrived. I asked a Parsee why his people did not get up lectures and expound Parseeism for the benefit of the community generally, if so be that it was the true religion. He said that that was unnecessary. He

was ready to demonstrate the truth of Parseeism to the satisfaction of any; he was willing to be cast into the fire and to prove the truth of Parseeism by coming out of it unharmed. Told him we would not trouble him to put more than his finger into the fire. The Bawa came, and began by referring to Isaiah 8:3, and asked whose child it was that was to be called Mahershalal-hash-baz.

Told him it was the child of the prophet. He asked when the child was born. Told him it was very likely born in the next year. He then left the passage and referred to Isaiah 7: 14. "A virgin shall conceive and bear a son, and shall call his name Immanuel." Told him that this as well as the passage in 9: 6, related to the birth of the Messiah, and was fulfilled in the Virgin Mary and in Jesus Christ. He then asked what was the meaning of the word virgin ; and for nearly two hours that this discussion lasted, he did nothing but harp upon this word in a way that may have been very agreeable to men of impure minds, but which was not a little trying to those who believed that Mary was blessed among women, and the mother of Him who alone saves from sin. But it is a great thing in all such discussions, to have the abiding conviction that the truth of God is able to

vindicate itself to the consciences of men, and that the unjust and scandalous aspersions of men of corrupt minds, must recoil upon themselves. The Bible with a frankness and a simplicity that no mere human production would ever have been capable of, tells us of the suspicion that took possession of the mind of Joseph until he was informed from heaven of the truth concerning Mary. It is a very different thing when men acquainted with the gospel, acquainted with the character, works and sufferings of Christ, bring such accusations. The European infidels who have taught the Hindoos to utter such things (for Hindoos would not of themselves have indulged in such surmises) "have the greater sin."

A brief and definite answer was given to the Bawa. He then insisted upon taking the expression "given to Joseph" Matt. 1: 18 (so in the Marathi version,—in the English it is more explicitly "espoused to Joseph") as implying that she could no longer be deemed a virgin, though the words immediately following show that they had not yet come together. He affirmed that the Jews had not the custom prevalent among the Hindoos, of betrothing children in infancy, and this we admitted; and he concluded that Mary must at once have

been taken by Joseph to his house, after their espousal, which we did not admit. Luke 2: 5, was referred to, to show that Mary was called the wife of Joseph shortly before the birth of Christ; this we granted; but required them to notice that there were two different senses in which the word wife, and in which the word marriage could be used. In one sense Mary was then the married wife of Joseph; and in another sense (see Matt. 1: 25) she was not his wife. Having stated this, there was really no occasion for another word either on our side or on their's. But the Bawa had evidently been urged to make this a great point. There were numbers there who took far more interest apparently in vilifying Christianity, than in arguing about it; and so the Bawa continued to repeat his unworthy insinuations. He referred to Leviticus 21: 3 and 14; to show that virgin meant an unmarried person; and that Mary could not be called a virgin being the wife of Joseph. I contented myself with replying as follows: We have a prophecy written 700 years before the Messiah's advent, concerning his birth. We have then an account of his birth written by Matthew and Luke, in which we see this prophecy fulfilled. Joseph at first had a doubt concerning Mary; but God

gave him satisfactory evidence that the child in her womb had been created by the Holy Ghost. The proof that sufficed for him should suffice for all. You pretend to gather from the account, something that is opposed to this. The things that you imagine to favor your view, are not supplied by our enemies, but by the evangelists themselves. How preposterous to suppose that they would have written anything calculated to throw doubt over the origin of Christ. [They were frank, but they were not imbecile.] They mention that at first a doubt was entertained; but that proof was immediately furnished and the doubt for ever removed. Evidence was given to the parents of John the Baptist; and to Joseph and Mary; and these were the only parties that then needed evidence. It was not the design of God that evidence concerning the Messiah should be given to all the nation at his birth. As Christ was to remain in comparative obscurity for thirty years, it was only necessary that the fact of his divine birth should be established in the conviction of a number of witnesses. Immediately after the birth of Christ a multitude of the heavenly host appeared to a company of shepherds and informed them that a child had come into the world, who should be the

Saviour of the world. [Anna and Simeon, and the Magi also gave testimony to him.] But when the time had come for him to enter on his ministry, then the evidence of his Messiahship was given to all. It is a very serious thing to bring such a charge as you have brought, against any woman. A man that does it, without having any sufficient warrant to show for his words, is guilty of one of the blackest of crimes. Is this crime any the less when the party who is calumniated, has been long dead? You must be prepared to give an account of what you here advance, in the presence of God, at the last day. What have you to show in support of your insinuations? Where will you go for evidence? You can only get it out of the Bible; and it would be strange indeed if you should find it there. Do you profess to know Hebrew and Greek better than those who wrote the New Testament? Are they not to be allowed to explain their own words? As for the idea that nuptials must have been consummated when the betrothal had taken place, I can give you an example that I heard of in this country a day or two ago. I am not speaking of a case where the bride was an infant. A woman was 20 years old and had been betrothed 16 years but her brother would not give

her to the person to whom she was espoused, because the latter was too poor to give the usual marriage dowry; and the brother killed the man to whom she was espoused, in order that he might marry his sister to some one else. [The following words occur in this narrative :—"The marriage has never taken place, the deceased being too poor to give the dowry." There was a betrothal; and the parties marriageable; there was in one sense a marriage; for the woman could not be married to another; and in another sense no marriage.]

Upon this head there is a passage in the Pentateuch, which shows very convincingly that the Jews were accustomed to interpose some period of time between the betrothal and the consummation; though it did not occur to me at the time of debate. It is in Deut. 20: 7, where on the eve of a battle the officers are instructed to give opportunity to certain parties to return to their homes; and among the rest to say :—"What man is there that hath betrothed a wife and hath not taken her? let him go and return unto his house, lest he die in the battle and another man take her." How wonderful is scripture in meeting the cavils of gainsayers. How completely it vindicates

itself to all that choose to hearken to it. But really the Bawa's positions were mutually antagonistic. They destroyed one another. He wanted to make out that Mary was living with Joseph before the birth of Jesus. If so, why was Joseph affected with doubts on finding her with child? And then he wanted to make out that Joseph had just grounds for his suspicion, and that Mary ought, according to the Jewish law, to have been stoned. *Bawa.* But if the prophecies were fulfilled in Christ's birth, how came the Jews to reject Christ? *Ans.* The Jews rejected Christ for the very reason that causes the company here assembled this day, to reject Christ. Men love not the doctrine of Christ; they love not to encounter difficulties or undergo humiliations; and they shut their eyes to evidence when it involves the necessity of this. And you cannot say that all the Jews rejected Christ. Who were his first disciples? 3000 Jews were converted in one day; 5000 in another; and for ten years after the death of Christ, Christianity was confined to the Jews. *Bawa.* Was Mary living in the house of Joseph when the angel appeared to her? *Ans.* I don't know. *Bawa.* When she arose and went to the city of Judah where Elizabeth was living, did she

travel alone or with Joseph? *Ans.* I do'nt know. There are a thousand questions that you can put and that I cannot answer; not only concerning Christianity, but concerning every thing else. We have in the Bible such information as we truly need; and not such as we stand in no need of. After this the Bawa kept repeating his questions, and we declined giving any answer, having already said every thing that could reasonably be demanded. The audience became very noisy; the Bawa stood on the table and made a show as though he had gained a great victory; and the people accompanied him with hurrahs; to all which we had no objections whatever.

The Rev. Narayan Sheshadri was present and took a prominent part in the discussion. Another native Christian spoke. The Rev. Mr. Wallace of Gogo, was present, and spoke in Guzarati.

MARCH 19, 1857.

Was at the sea-shore a little before five. After a while the Bawa came. His introductory remarks were rather rambling. He referred to the subject discussed on the previous Thursday. Said that missionaries were just a class of persons like any other, and their enterprize was that of a class, not

of the whole Christian community by any means. They persuaded people at home and in this country, to give them money for their support. Afterwards he took the passage in Mark 14: 16. 17, and affirmed that Christ was here represented as saying that whosoever believed on him should cast out devils, speak with new tongues, take up serpents, drink poisons without injury, heal the sick and be saved ; and consequently believers in Christ had no reason to expect salvation ; because it was evident that the things relating to this life promised in this passage, were not fulfilled in their case ; they did not perform miracles ; and it was absurd for them to suppose that they should be saved. Unless they had the extraordinary powers promised in this verse, their hope of everlasting life was utterly futile. *Ans.* Christ does not make salvation depend on the working of miracles, and does not connect it with it. He distinctly assures us that whosoever believeth and is baptized, shall be saved. This promise stands by itself. Then with regard to the company of believers, we are told that certain signs shall follow them. We are not told that every believer shall perform all these miracles. As a matter of fact we know that they were not all performed by all, but some had one.

gift and some another, in the primitive church. And we are not told how long these signs should follow believers. As long doubtless as the Lord should see it to be necessary. It was quite needful, in the first days of Christianity when men were unacquainted with its claims, that God should bear testimony to it in some extraordinary way. For two or three centuries miracles continued to be wrought by Christians. But when this religion became established in a considerable portion of the world, there ceased to be the same necessity for miracles. Other proofs of its divine origin were given, and these could be dispensed with. In latter days for instance, many works have been written on the historical and internal evidences of Christianity, and very many persons have been converted by means of these. As you are aware I was myself for a large portion of my life, an inveterate foe of Christianity, and ridiculed as much as any one possibly could, its pretensions to a divine origin. But God was pleased to direct my attention to the evidences, and I became thoroughly convinced that this religion was indeed from Him. There was no need of miracles in this case; nor is there, in the case of any who are willing to inquire, with a sincere desire to know what is the

truth. *Bawa.* But you allow that miracles were needed in the early times, when Christianity was new in the world. Now Christianity is new and strange in India ; and miracles seem to be as much needed in this part of the world to show the truth of Christianity, as they were in Europe when the gospel was first preached there. *Ans.* We have seen nations converted to Christianity in our own day, without miracles. Even since you were born, entire nations have gone over from idolatry to Christianity. The Sandwich Islands for instance, and other Islands of the Pacific ; and the Karens in Burmah.—Mr. Dadabhoy added, that if miracles had been perpetuated in the church they would have lost their power to affect the minds of men. God performs the most wonderful things every day, which men give no heed to, because they are familiar with them ; and so, it is not desirable that miracles should be always wrought ; men would cease to give heed to them. *Bawa.* Well, we will leave this matter and take up something else. We have seen that Christ mentioned five or six things that were to follow faith in him, one of these being salvation. It is admitted by all that most of these things do not follow them at all ; and we naturally doubt if the other thing will follow. If believers

in Christ will work some miracles before our eyes, that will make a great difference in the state of the question. *Ans.* God gives such amount of evidence as he judges to be fitting. He has given you, if you choose to receive it, abundant evidence of the truth of Christianity. Without a particle of evidence you receive the most monstrous statements in Hinduism; and make the greatest difficulty about receiving the truths of Christianity. It is a matter of some surprise that you refuse to discuss the merits of Hinduism. I infer that you are sensible of the difficulty of it. There are many here who in their hearts have not the slightest faith in Hinduism, and who would be annoyed if you attempted to defend its puerilities and falsehoods. *Bawa.* I defended Hinduism in another place. You came there a few times and then withdrew. *Ans.* We were made to withdraw. But I am quite content that we should leave Hinduism alone here, and discuss Christianity. It seems like mere childishness to be discussing Hinduism. The great question is this, Is Christianity true? If it is, it must take the place of all other religions. Allow me to ask what you think of Parseeism and Mahomedanism? Why do you not attack these systems? *Bawa.* If they attacked Hinduism, I should

resist them. Parseeism, Mahomedanism, every religion but Christianity, I admit to be true. *Ans.* If Mahomedanism is true, then Hinduism is not true. The Koran expressly declares that all idolaters will go to hell. And Parseeism is likewise opposed to Hinduism; insomuch that if the one be true, the other must be false. If Hinduism is true then all other religions are false; for it is utterly opposed in its statements to them all.—Another party from the North of India here asked to speak in Hindustani, and proceeded to tell the Bawa that in speaking against Christianity, he was speaking against Mahomedanism; for the Koran bore testimony to Christianity on those points which the Bawa was discussing, namely, the birth and character of Christ. To say that Jesus was not the Christ was to speak against the Koran. These remarks produced some impression, and the Parsees began to call on the Bawa to dismiss all references to other religions, and just stick to the discussion concerning the birth of Christ.

Bawa. It seems that Jesus had brothers and sisters, the children of Joseph and Mary. *Ans.* This has nothing to do with the question whether Isaiah's prophecy was fulfilled in the birth of Christ. *Bawa.* But it seems that his brethren did

not believe upon him. See what is said in John 7, 3-5. Now if Christ was born in so miraculous a manner, how came it to pass that his brethren did not believe upon him? This circumstance is certainly surprising. *Ans.* On your supposition, viz. that Christ was not born miraculously, and that Matthew and Luke wrote lying accounts of the matter, it ought to strike you as very surprising that these lying writers should mention with so much simplicity that his brethren did not believe upon him. This and many other such things, are evidence of the truth of the gospel narratives. As I said, the real circumstances connected with the birth of Jesus, were not made public at the time of his birth. They were known to but a few individuals. Christ was brought up as the son of Joseph. Whether the circumstances of his birth were made known to his brethren or not, I cannot say. It appears from the passages that you have quoted, that they did not deny that he was a worker of miracles. They wanted him to go up to Jerusalem and work miracles there. In Galilee there were few educated persons; and they wished Jesus to go where the great people resided, and become known. They did not believe upon him with a true faith. They were not his followers. They

were sin-loving men. But they admitted that he worked miracles. *Bawa.* In John 6: 42 we read that when Christ spoke of himself as the bread which came down from heaven, the Jews said, "Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?" We see what idea his own people had of him. *Ans.* It is not denied that he was the reputed son of Joseph. He was brought up as the son of Joseph, and all people would naturally regard him as such until they had evidence of the contrary. *Bawa.* It seems evident that Jesus and John the Baptist formed a plan between them; John was to be called Elijah, and Jesus the Christ. They played into each other's hands and got some to believe them. *Ans.* John denied that he was Elijah. The people were ready to render all honor to him, but he declined receiving any. He was a man of much humility; free from every thing like ambition. "I am but the voice of one crying in the wilderness," he said; "I must decrease." He abode in the deserts, preaching repentance to men. His whole conduct was as different as possible from that of a deceiver. Nor did Jesus generally proclaim himself to be the Christ.

He preferred that his work should testify of him. God bore testimony to him from heaven. [Ordinarily he spoke of himself as the son of man.] *Bawa.* You forget what is said in John, 4th chapter; he told the Samaritan woman that he was the Messiah. On that occasion he was weary, this Son of God was, and sat down to rest. *Ans.* Yes, Christ was sometimes weary and thirsty; he ate, and drank, and slept; he suffered and died. For he had a human nature subject to the same conditions as our nature, save that he was without sin. He told the Samaritan woman that he was the Messiah; but that was out of his usual course. Ordinarily he left it to his life and works to reveal him. He gave the woman evidence that he was what he assumed to be: showing that he was acquainted with the secret facts of her life; and she then believed on him. *Bawa.* Like one of our fortune-tellers. We know how easily women are led to believe on such. *Ans.* Many others in that place believed on him. This was but a single incident in his life. Ordinarily he preached and performed miracles in the presence of great multitudes. *Bawa.* Well, we see that he then called himself the Christ. And in the 14th chapter of John it is said that when Philip said "Show us the

Father," he answered, "Have I been so long time with you, and yet hast thou not known me?" *Ans.* Well, he was indeed God manifest in the flesh. He said further to Philip, If ye believe not me, believe the works. He did not deny that he was what he was. On fitting occasions he declared it. But he preferred for the most part that his works should speak for him. Let any one read the gospels with a candid mind, and he will see that in no respect did Christ act like one who wishes to deceive. He sought not his own glory. His preaching was utterly opposed to the wishes of men. The gospels were written without any disguise. The things that you imagine to be objections, we take pains to publish. The Bible is translated into the languages of all countries, and distributed by millions of copies. Consider this fact. The Bible is for the light. We keep nothing back; but challenge the scrutiny of all men. The greatest efforts have been made by kings and emperors to destroy the Bible, but without the slightest success. There never was a day when it was so much read as it is now. *Ans.* So are mosquitoes numerous, and none the less so that men try to kill them. Please to look at Matt. 5: 17, 18, where Christ says that he had no intention to make void the law. "Hear-

ven and earth might pass away, but not a jot or tittle of the law." Yet you entirely disregard the laws of Moses. *Ans.* We receive and honor the whole word of God, Old Testament and New. Not a jot or tittle of it is wanting in the Bibles that we publish and put in the hands of all men. We do not observe all the commandments of the Mosaic dispensation, because they were intended, not for our observance, but for that of the Jews. Not every commandment that God has given is binding upon all men. Adam was commanded not to eat of a certain tree. This command was temporary, and so were the precepts of the Jewish ceremonial temporary. Moses himself taught the Jews that God would raise up to them a prophet like unto him. He referred to Christ who was like Moses and different from all other prophets, in that he introduced a new dispensation. Moses taught the Israelites that they were to hear that prophet whenever he should come. The Jews were to follow Moses till then; and they were then to hearken to Christ. When Christ was transfigured, Moses was there in glory; and there came a voice from heaven bidding the disciples to "hear Christ." As much as to say, here is that prophet of whom Moses wrote before, saying, "Him shall ye hear in all

things." Hearken now to him. *Bawa.* Was John present at that time? *Ans.* Yes. *Bawa.* How came he then to doubt about Christ afterward, when he was in prison? *Ans.* It was not John the Baptist but John the Evangelist who was present. *Bawa.* Well, it appears that Christ told his disciples not to tell any body what they had seen on the Mount till after his death. Do you suppose they kept it a secret and did not tell even their wives about it? *Ans.* I suppose so. We find Peter mentioning it in his epistle written a long time after. *Bawa.* But Peter was a liar, was he not? *Ans.* He denied Christ. His character afterwards underwent a great change. Christ foretold that he would tell a falsehood; but he foretold also that Peter would become a faithful man. "When thou art converted, strengthen thy brethren." If a man who has committed a fault, repents of it and confesses it with sorrow, we may trust in that man. All men sin, but few confess. *Bawa.* Was Joseph a just man? *Ans.* We are told that he was. *Bawa.* Of course he must have kept the law; otherwise how could Matthew have called him a just man. *Ans.* He doubtless kept the law. But I do not say that he kept it perfectly, for that no man has done. *Bawa.* If he was a just man, why

did he break the law which required that a woman guilty of adultery, should be put to death? *Ans.* He was a man of kind feelings, and did not wish to act upon his own suspicions. He was about to put away his wife privily, when the angel appeared to him and vindicated Mary. This matter has been sufficiently discussed. You should remember that the sin of defamation is a great sin. You must be prepared to answer for it before God. Without the shadow of evidence you venture to impugn the character of the mother of Jesus. The fact that she died so long ago, does not alter the character of your sin. *Bawa.* Who sent me this bible? *Ans.* I sent it to you. *Bawa.* Why did you send it? Am I not to inquire about the statements that I find in it? Am I not to form any opinion as to the credibility or otherwise of what I find therein? *Ans.* By all means. Read, examine, discuss. But be fair in your discussion. To reiterate charges that are purely calumnious and without a shadow of proof is not the way to ascertain the truth.

Several other matters were touched upon. Mr. Jas. Wilson took part in the discussion.

MARCH 26, 1857.

Was at the sea-side at 4½. This hour had been appointed, but the Bawa was not very punctual.

Had some discussion with a Parsee who affirmed that the truth might be known by the light of nature. The Bawa came and having arranged his papers and books, began by saying that Christianity was not peculiar in claiming to be of divine origin. As Christians affirmed the Bible to be inspired, so Hindus, Parsees, Mussalmans, and others affirmed their books to be inspired. The question whether any religion was divinely-appointed or not was to be settled by evidence. They were assembled for the purpose of inquiring into the evidences of Christianity, and ascertaining whether this religion had any right to be considered of divine appointment. They had found many things that went to show the contrary. For his part, the religion of the Vedas was his religion. This did not hinder him however from adopting whatever good thing he found in any other religion. He was willing to take from every Shastra that which he saw to be good and throw away the rest ; as one that eats the pulp of mango, and throws away the peel and the stone. He would deal thus with Christianity. He then again referred to the birth of Christ and the previous discussion upon it.

Ans. I quite agree with you as to the importance of religious investigation. This is distinctly re-

commended in the Bible. One of its precepts is, Prove all things. We wish every man to inquire into the evidences of Christianity before embracing it. You differ from most of your countrymen, when you admit that men should inquire for evidence before they adopt any views. The common feeling is that it is wrong to inquire and investigate and that men are blindly to follow the religion of their fathers, not troubling themselves about evidence. The question is whether the Bible, or whether some other books are inspired. Now how are we to know if a book is inspired or not? There must be some tests by which it becomes possible to ascertain whether a work has or has not been given by inspiration of God. If we find for instance that a book gives dishonoring views of God; denies his essential perfections; charges him with mutability, with being at one time *nir-goon*, and at another time *sugoon*; describes him as sinning and as bringing down upon himself a curse; we know at once that such a book has not been given by divine inspiration. It is not possible that God should present himself to men under revolting aspects. Again, if a book purporting to be a revelation from God, contains wrong views of man; makes light of his sin and magnifies his

merit; represents him as getting the gods in his power, &c. &c., why it stands to reason that such a book has not been given by God. A book that is truly inspired will give us correct and elevated views of God; will make him known to us in such a manner that we shall reverence him; will show man to us as he is, sinful, unworthy, reprobate, and altogether dependent on the mercy of God. A book that is truly inspired will make known a way of salvation; such a way as will cause men to hate sin and turn from it. Now with respect to what you have said about the birth of Christ, I want to call your attention to the necessity that existed for such a Saviour, and for one so born. It was not proper that God should himself, without a mediator, forgive the sins of men. He must maintain his authority and show the evil of sin. Were he to forgive sin at the mere request of a mortal, or in consequence of some insignificant sacrifice, men would find no inducement to refrain from sinning. If he forgives sin, it must be in such a way as to express his hatred of sin and to make men hate it. We need a divine Saviour; because none but God can forgive sin; and we need that that divine being should also take our nature, that he may reveal God unto us,

but especially that he may fulfil the law which we have broken, and make an atonement for our sins. He must therefore be born in the family of man. Yet not altogether as man is born. For while he is to be man, it is necessary that he be distinguished from the rest of men in many respects. When God became manifest in human nature, it was fitting that he should be born, in respect to his human nature, of a woman; that it might appear that he was indeed man; and it was fitting that he should be born of a woman who was a virgin; that it might appear that he was different from all other men. It is plain that there can be no impossibility in the matter. God in the beginning created man from a little dust of the earth; the first man could only be created in some such miraculous way; and when the incarnation of God took place it was not only possible, but every way reasonable, that his birth should be of a miraculous character.

After this some discussion took place upon the birth of Christ, in which the Rev. Narayan Sheshadri took a leading part.

Afterwards, in reply to the objection that the brethren of Christ did not believe upon him; the 53rd chapter of Isaiah was referred to, as showing

with other prophecies, that it had been from the beginning intended that the greater part of Christ's life should be passed in obscurity, and that his true nature should be unsuspected by men generally, until the time of his manifestation should have arrived. Further it was urged that after Christ entered upon his ministry, all the remarkable things that distinguished his course from that of others, and marked him out as one sent from God, showed that the account given of his birth was true. All the miracles that he performed, the testimony given to him by the voice of God from heaven, the prophecies fulfilled in him, his sufferings, death and resurrection, all substantiated that account.

Bawa. Christ appears to have been a meek man at the beginning: but afterwards he became harsh and cruel. *Ans.* What evidence have you of this? *Bawa.* When Christ sent forth his disciples in the first instance, he said unto them (Mark 6;8) that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse; but be shod with sandals; and not put on two coats. But we find him afterwards in Luke 22; 36, saying to his disciples, "He that hath a purse, let him take it, and likewise his scrip; and he that no sword, let him sell his

garment and buy one. Here we see—*Ans.* But read on. *Bawa.* “For this that is written must yet be accomplished in me. And he was reckoned with the transgressors.” We have nothing to do with the prophecy. The thing is this, that Christ lays down the principle that his followers are to make their way by the sword. *Ans.* But read on. What is said in the next verse? *Bawa.* “And they said, Lord, behold here are two swords.” *Ans.* But what more? *Bawa.* “And he said unto them, It is enough.” *Ans.* Ah, you see that two swords were enough for the twelve. And afterwards, even that very night, when the soldiers came to take Jesus, Peter drew his sword and cut off the ear of one of the men. Then Christ rebuked him saying, “Put up thy sword into its sheath; they that take the sword shall perish with the sword.” This plainly means that Christ did not mean to recommend to his disciples the use of swords. *Bawa.* But he plainly did so. He told them to sell their garments and buy swords. *Ans.* He sometimes used figurative language. For instance, on one occasion he told his disciples to beware of the leaven of the Pharisees. Understanding him literally, they supposed that Christ was reproving them for not

having taken bread with them, and that he did not wish them to eat bread prepared by the Pharisees. But Christ was much displeased with them for so understanding him; and explained to them that he wished them to beware of the false teaching and hypocrisy of the Pharisees. As a very little leaven placed in meal diffuses itself through the whole and changes its qualities, so is it with hypocrisy when once it is introduced into any society; and Christ's admonition related to this. And as for what Christ said about buying swords, it is evident that he was not laying down a rule for their guidance, so much as showing them their danger and the helpless state in which they were to be after his death and until his resurrection. Before, as they travelled about the country, Christ by his divine power took good care of them so that they lacked nothing. But in the time between his death and resurrection, they were to be thrown upon their own resources. Peter understood him literally, and drew his sword in defence of Christ that very night. Then Christ said distinctly that Peter had misunderstood him, and that nothing could be further from his mind than to recommend the use of swords. "They that take the sword shall perish with the sword." And



the next day when he was brought before Pilate, he said : " My kingdom is not of this world. If my kingdom were of this world then would my servants fight, that I should not be delivered to the Jews." This is explicit. And then as to the historical fact, it is evident that Christianity has not been propagated in this way. *Bawa.* 'Oh yes. The sword has been extensively used in the propagation and defence of Christianity. The Roman Catholics have made great use of it. [I do not remember whether the Bawa referred to the Crusades or not. In those days many doubtless sold their garments to buy swords, and fancied that they were obeying Christ.] *Ans.* The question is not what Roman Catholics have done ; but what the Bible teaches. I grant you that they have made great use of the sword. But they disregard the scriptures. There is not a word in the Bible to justify them in their sanguinary proceedings.—Mr. Jas. Wilson spoke for some time, pointing out that the disciples were but a handful of weak men at the time of Christ's death, and that they afterwards endured persecution in every form without ever resorting to the sword ; and that Christians for centuries had laid down their lives in great number ; yet Christianity had only the more flourished ; inasmuch that it

passed into a proverb that the blood of the martyrs was the seed of the church. The Bawa denied that the disciples were few; and referred to passages in John 11 and 12, in which it is said that in consequence of the raising of Lazarus, many believed on him, the world went after him. He was told in reply that however this might be, there were but few that had courage to continue with him in his tribulation, or to confess him before men. On the day of Pentecost there were 120, including the women. But it really makes no difference whether there were many or few. It is evident enough that they made no use of swords, and that they had no instruction from Christ to use any.

The Bawa afterwards proceeded to charge Christ with sensuality. Hindus are so accustomed to speak of their own gods as grossly sensual, and to represent even the Creator of the universe as having been guilty of the most abominable licentiousness, and at the same time to make light of it all, their ideas upon this subject are so different from ours, that we may suppose the Bawa to have been unaware of the monstrousness of a charge like this against him who was holy, harmless, undefiled, and separate from sinners. *Bawa.* We read in John

11; 5, as follows:—"Now Jesus loved Martha and her sister and Lazarus." What kind of a family was this that Jesus loved? The sister of Martha was Mary; and we have an account of her in the 7th chapter of Luke. We there learn that "she was a sinner," a woman of notoriously bad life. (The Bawa read some verses; and having been urged to do so, read the whole account.) We see then what kind of a person was this Mary whom Jesus loved, the sister of Martha and Lazarus. *Ans.* But where are you told that that woman was Mary the sister of Lazarus? *Bawa.* Why, we have an account of the same incident in John, 12th chapter; and there we are told that the woman was Mary the sister of Lazarus. *Ans.* Allow me to tell you that you have made a great mistake and confounded two very different events. In the beginning of Christ's ministry, as Christ on a certain occasion was dining with a certain Pharisee, a woman that was a sinner came in and anointed his feet with ointment, shedding tears. Who this woman was we do not know; not even her name; and there is no reference to her again in the gospels. This account is in Luke. In the other gospels we have an account of a different anointing that took place three years afterward, [rather

two years] in Bethany, in the house of Simon the Leper. It was Mary the sister of Lazarus that then anointed Christ's head and also his feet. [This was a common mode of showing honor, and these were perhaps not the only occasions when our Lord received this token of respect.] This was just before the death of Christ, and has nothing whatever to do with the account in Luke. *Bawa.* I don't believe the accounts relate to different events. The woman that was a sinner must have been Mary the sister of Lazarus, that Jesus loved. *Ans.* Do you consider that you are better acquainted with the gospels than we who have been studying them for so many years? One would think that in a question of this kind, you would hear what we tell you. You have made a mistake and you would do well to retract it.

Afterwards some discussion took place as to the poverty of Christ, the *Bawa* trying to make it out that he must have had resources enough, as Joseph of Arimathea, a disciple of his, though a secret one, was a rich man, and as there was a bag borne by Judas. Some of the evangelists excelled he said, in the pathetic, and so they discoursed about those things that were favorable to the exhibition of their peculiar talent.

There was a great crowd; several thousands were present; and as it was impossible for all to hear, there was more or less confusion.

APRIL 2, 1857.

Was at the sea-shore and found a very large audience of Hindus, Parsees and others. The new telegraphic wire to Malabar Point was stretched right over the heads of the audience. Some 500 of them were seated on the sands as compactly as possible; the rest were standing around them in dense files; and outside there were carriages with spectators on the roofs. Mr. Jas. Wilson recommended the Bawa not to be always dwelling on the same things. When once an objection had been fully urged and answered, there was nothing to be gained by continuing to dwell upon it. The Bawa however had probably fixed beforehand what he would say, and did not like to be turned from it. He referred to what Mary said to her son twelve years of age: "Behold, thy father and I have sought thee sorrowing:" to show that Mary spoke of Jesus as the son of Joseph. *Ans.* Jesus was the adopted son and the reputed son of Joseph. What was the reply he made to his mother? *Bawa.* He spoke of God as his Father. But there

was nothing special in that. The righteous are called the sons of God in various parts of the Bible. There is nothing in this to show that he was not the son of Joseph. Only a few minutes afterwards the Bawa was attempting to show that Christ was not the son of Joseph, and trying to make something out of the fact that Mary spent three months away from her home, in the house of Elizabeth. I said: It is utterly impossible in the nature of things, that you should prove what you wish to. You may entertain, or affect to entertain such a suspicion as you express; and you may point out such things as seem to you to favor it; but as for proving it, every one must see that it is impossible. In fact it could only be proved by a statement in the Bible, that matters were as you say; for all our information on the subject is in the Bible. But of course there is no such statement. The Bawa read Dent. 24; 1-5. He afterwards said, of all the bad men that ever lived in the world, Christ was the worst. Mr. Dadabhoy answered him with some warmth: but the people set up a great hubbub and insisted upon his sitting down. Mr. Wilson recommended the Bawa to avoid the use of language that was merely calculated to irritate. I told the Bawa that Christ and his cause would

take no detriment from any such vilifications. When Christ was in the world, men said that he had a devil, and that he was in league with the prince of devils; and ever since men had been speaking against him and would do so; and it was no dishonor to Christ that they did so. A Parsee at the right hand of the Bawa, sought to show that the language of the Bawa did not mean what it appeared to. To support his view of the character of Christ, the Bawa referred to Christ's command to his disciples to provide themselves with swords, and to his declaration that he came not to send peace on the earth, but a sword, and to kindle fire; implying that the Christian religion was to be propagated with fire and sword. These charges were answered as they had before been. Only Mr. Dadabhoy took the position that Christ commanded his disciples to use swords in personal defence, whenever they might be attacked by robbers and lawless men; and said that Christians, though they resorted to no violence in the propagation of their religion, yet felt themselves at liberty to defend themselves when attacked by lawless men. [It may be doubted if the right of self-defence rests upon Christ's command to buy swords. The view already given of the meaning of this passage

seems every way more congruous with the character and general teaching of Christ.] I said: You will allow that Christ ordinarily taught his disciples not to resist evil, but to suffer it; to return good for evil; to love their enemies, and to pray for them that despitefully use them. As this was the general character of his teaching, so it was the thing most conspicuous in his example. He had all power, but he never used it for the detriment of others. As he gave sight to the blind, so he could have given blindness to those that saw; as he gave health, so he could have given suffering to his enemies. It would have been but an exhibition of the same power. But no, he endured all the opposition and malignity of men. And his disciples followed in his footsteps. You cannot point to any instance in which they sought to propagate Christianity by violent means. In fact, all that know anything of the Christian religion, know that its spirit is quite opposed to everything like violence and oppression. If I should here be insulted or injured and should strike the party, you would all exclaim that I was violating the precepts of Christianity. Christ told Peter to put up his sword into his sheath; and he said to Pilate: "If my kingdom were of this world, my servants"

would fight; but now is my kingdom not from hence." *Bawa.* He accommodated himself to circumstances. A large body of soldiers came to arrest him, and it would have been idle to attempt resistance. And so when he was before Pilate he made the best of his situation. *Ans.* He laid down principles for the guidance of his disciples. He said to Peter: "They that take the sword shall perish with the sword." In other words, men should beware of violent means; for violence only begets violence. *Bawa.* I have brought forward several things to show that Christ was not what you say he is; and I will now show the same of his disciples. For instance, they were hypocrites. *Ans.* How do you prove this? *Bawa.* Let us read what is written in the Epistle to the Galatians, 2nd chapter, verses 11; 14. (The verses were read.) We see here that Peter was guilty of dissimulation (Marathi *dhong*) and led others into it, and was found worthy of blame. Nothing could be plainer than this. We have the evidence in the Bible itself, that the apostles of Christ were guilty of practising deception. *Ans.* Peter undoubtedly erred in that instance. To please the Jews he made a distinction among Christians, and kept from eating with the Gentile converts. But

the passage itself shows as plainly as anything can that all dissimulation is contrary to Christianity. Peter's dissimulation was made a subject of open reproof, and the fact is recorded that others may avoid his mistake. We may say in behalf of Peter, that he did not at first know how far it might be proper to go in making concessions to the prejudices of the Jews. In the south of India, a distinction was for some time allowed to exist between Christians converted from different castes of Hinduism ; but soon it was perceived that this was an error, and all members of the church were required to associate with one another without distinction. Such a mistake was made by Peter ; but he soon recognised and forsook it. The whole passage is really a powerful argument in favor of Christianity instead of being against it. *Bawa.* We want to know what sort of men the apostles were. Here we are told that Peter was a hypocrite ; and this agrees with what we have already found concerning this man. Paul tells us what kind of a man Peter was ; now let us ascertain what kind of a man Paul was. Hear what he says about faith in the 3rd chapter of Galatians. (Verses 7—14 were read.) From this it appears that Paul looked upon faith as the only way of

salvation. He would not hear of any other. Now let us turn to James and see what he says. (James 2: 14—16 was read.) This passage directly contradicts what Paul says; for it declares that no man can be saved by faith. Now if James is right, then Paul taught that which was false. He was a false teacher. *Ans.* I explained this to you once before. James says that a man cannot be saved by dead faith; and this is true; he must have a living faith; a faith that will lead him to serve God; and this is the faith of which Paul speaks. The teaching of the Bible on this subject is briefly as follows: Men have broken the commandments of God. All are sinners. "There is none righteous, no, not one." No man can be saved by the way of works, (kurm-marg.) For in order that a man may be saved by the way of works, it is needful that he should perfectly keep the whole law of God throughout his entire life; but this no man hath done. How then can a man be saved? He can be saved only by faith in the sacrifice that the Lord Jesus Christ has made for the sins of men. He must have a true faith in him. If a man pretends that he has faith in Christ, and does not tread in the footsteps of Christ, his faith is a dead faith; it is not a real faith. But he that

has a true faith in Christ, will observe the precepts of Christ. There is therefore not the slightest contradiction in what Paul and James have said.

Bawa. But there is a plain contradiction between what Paul says of the law, and what Christ says of it. Paul says that the law is done away. And it is evident that Christians do not regard it at all. Now Christ says distinctly that heaven and earth can more easily pass away, than one jot or tittle of the law. He came not to destroy it but to fulfil it.

Ans. We reverence every jot and tittle of the law, and observe it just so far as we are required to observe it. A part of it is of lasting obligation; it is incumbent on all men throughout all time to observe this. A part of it related to the rites and ceremonies of the Jews, and this is not binding on us. It is manifest that God may, if he see fit, give laws that shall be of temporary force. When the Jews were in the wilderness, God gave them commandments concerning the tabernacle in which he was to be worshipped. Afterwards, when they were settled in the land of Canaan, a temple was built to the Lord in Jerusalem; and the old laws concerning the tabernacle were succeeded by those relating to the temple. A great many things were commanded to be done by the Israelites du-

ring their forty years' wandering, which were not required of them afterwards. Here you have an example of temporary laws. And Moses taught the Jews that they were to expect the advent of a prophet like unto himself, one that should give them new institutions; and when he came they were to hear him. Christ came and fulfilled the whole law. All the types were fulfilled in him.

Afterwards the Bawa brought up again the curse pronounced upon the fig-tree by Christ. I explained it as I had done on a previous occasion. It was not the season for figs; they do not ripen in Palestine till several months after the beginning of April, which was the time when this transaction took place. In consequence of Christ's words, the fig-tree withered away. Now it was just as easy to create figs on the tree, as to kill the tree by a word; the power in both cases would have been the same. With reference to the parable of a fig-tree spoken the previous year, Christ saw fit to show in this way what was expressed in Luke 19; 42 &c. I referred to the dispersion of the Jews as a standing monument of the truth of the scriptures. Moses had predicted this 1, 500 years before. *Bawa*. But besides the affair of the fig-tree, there are other things to show that Christ

was without omniscience, (unterdnyan.) When he was blindfolded in the house of Pilate, and the soldiers challenged him to tell their names, he was unable to do so. *Ans.* He remained silent, because it had been prophesied that he would do so. (The passage in Isaiah 53rd ch. was read.) The time had come for Christ to die ; and he silently and meekly bore all that his enemies inflicted.

The youth who lately broke caste at the Money school and afterwards went back to his native friends, was present and occupied a conspicuous place at the side of the Bawa. And a Parsee was also pointed out to me who had once been baptized, but who had gone back to Parseeism. When we came away we were followed to a considerable distance, by a crowd uttering at the top of their voice the most filthy abuse, chiefly directed against one of our number.

APRIL 9, 1857.

Met the Bawa at the sea-shore at 5 P. M. As usual, a very large audience, more than could possibly hear. *Bawa.* Do I understand you to maintain that this book [the Bible] is given by divine inspiration, and that Christians recognize its commands as binding upon them ? *Ans.* Yes, I

maintain that. We are here for the purpose of discussing the religion of the Bible, not that of certain professors. I have nothing to do with this or that class of men. There are many who profess to be Christians, who are not such ; they do not keep the sayings of Christ ; and Christ prophesied that there should be such. *Bawa.* In Matt. 7, 22, we read as follows :—Not he that saith unto me, Lord Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father which is in heaven. We see from this that it is a great mistake to address Christ as though he were Lord. And we find that when a certain young man came, and addressed Christ in the words, Good Master, (Matt. 19, 16) Christ reproved him, saying, Why callest thou me good ? There is none good but one, that is, God. But to come back to the seventh chapter of Matthew. Jesus tells his disciples that they can enter into the kingdom of heaven only by doing the will of his Father in heaven. With this agrees what he says in the 5th chapter,—I am not come to destroy the law or the prophets, but to fulfil ; and until heaven and earth pass, not one jot or tittle shall pass from the law. By the law is here meant (as all admit) the law that was given to Moses

and that is contained in the books of Moses. Now, strange to say, in defiance of these positive declarations of Christ, you Christians quite set aside the law. *Ans.* Christ simply says in Matt. 7, 21, that a mere profession of faith in him will not suffice for salvation. He does not find fault with men for calling him Lord, Lord, but for doing it without obedience. He requires that they should show themselves his disciples by obedience. In verse 21 he speaks of the necessity of doing the will of his Father in heaven : and in verse 24 he says :—Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man who buildeth his house upon a rock. This shows plainly that Christ's sayings and the Father's will are identical. He that keepeth Christ's sayings doeth his Father's will. *Bawa.* Just so. Christ simply taught that men should keep the law. We find this in the 5th chapter of Matthew, where he quotes from the Old Testament various commands, and goes on to enforce them. *Ans.* In the last chapter, last verse of Matthew, Christ bids his disciples go into all the world teaching men to observe all things whatsoever he had commanded them. He says nothing here about the law of Moses. The commands of Christ are what they

are told to teach. Now with regard to what Christ said about the law and the prophets that not a jot or tittle of it should pass till all was fulfilled, allow me to observe that the law consisted of two different elements, the moral and the ceremonial law. The moral law is of permanent obligation; it is binding on Christians, and they willingly acknowledge that it is so. It is from this law that Christ quotes in the 5th chapter of Matthew. You observe that in verse 21 he quotes the commandment,—Thou shalt not kill; in verse 27 the commandment,—Thou shalt not commit adultery; in verse 33,—Thou shalt not forswear thyself. From these examples we see that Christ was bent on enforcing the moral law; he says not a word in this connexion, in confirmation of the ceremonial law. Now the ceremonial law, a great deal of it at least, had reference to the life, sufferings, and death of Christ. It was a way of teaching men beforehand about the Saviour that should come into the world. These types and shadows were fulfilled when Christ died on the cross, and had no efficacy or value after that. From the very beginning, immediately after the fall, God instituted sacrifices. This custom has continued among many nations; we find that it makes a

part of Hinduism even. Now it is not possible that the blood of animals should take away sin; but these sacrifices were intended to keep alive in the minds of men the expectation of the Saviour who should come into the world and die for men. So when Christ came, John said—Behold the Lamb of God that taketh away the sin of the world. The custom of offering sacrifices has continued among many nations who have lost the memory of the reason for which they were instituted. Well, these and many other particulars of the law were fulfilled in the death of Christ. Again, many of the laws given to the Jews were intended to keep them separate from other nations. God saw that all nations had become idolatrous, and he resolved to choose out of them a nation for himself, and to keep them distinct from other nations by means of ceremonial laws, until the time appointed for the Saviour to come into the world. How efficacious this means was appears from the fact that even up to the present time the Jews remain a distinct people, though scattered over the face of the earth. But it is manifest from the very nature of the case, that Christ could not have intended what you assert by the words—Till heaven and earth pass, one jot or

tittle of the law shall not pass, till all be fulfilled. The meaning of this, you say, is that every law given by Moses is binding upon all followers of Christ. Now this could not possibly be the meaning of Christ; for many laws given by Moses related only to the conduct of the Jews while they were wandering in the wilderness, and had no force after they entered the land of Canaan. And Moses himself assigned a limit to the authority of his laws, when he said,—A prophet shall the Lord raise up like unto me; him shall ye hear in all things. So when Christ was transfigured, Moses being present in glory, the Father exclaimed from heaven concerning Christ,—This is my beloved Son, hear him. *Bawa.* What kind of a law is this,—Thou shalt not kill? *Ans.* This is a moral law, and it is binding upon all. *Bawa.* Why then do you break it? *Ans.* Who breaks it? *Bawa.* Christians, when they kill animals. *Ans.* The command, Thou shalt not kill, forbids the unlawful taking of human life, and has no reference whatever to the taking of the life of animals. *Bawa.* I will prove to you that it has from your own Scriptures. See what is said in Leviticus, 17th chapter, 3rd and 4th verses: What man soever there be of the house of Israel that killeth

an ox or lamb or goat in the camp or that killeth it out of the camp and bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the Lord before the tabernacle of the Lord, blood shall be imputed unto that man ; he hath shed blood ; and that man shall be cut off from among his people. From this we learn that a man who killed an ox or a lamb or a goat was considered guilty of murder. You Christians must all then be guilty of it. *Ans.* This related to the animals intended for sacrifices ; they were not to be slain out of the camp. *Bawa.* But it says "in the camp or out of the camp." *Ans.* You are right. These animals slain for sacrifice were to be brought to the tabernacle and there offered to the Lord. The tabernacle was the place appointed for the worship of God ; and the Lord required that all sacrifices should be offered there and there alone. In like manner when the Israelites were afterwards settled in Canaan, the temple in Jerusalem was the holy place appointed by God for the offering of sacrifices. Some of the people went and made altars on the mountains, and there offered sacrifices, which was directly contrary to the command of God, and was the means of leading the people into idolatry. The passage

you have read has no reference whatever to animals killed for food. Any one that has at all read the Bible must be aware that it does not prohibit this. *Bawa.* Is it not written in Proverbs 23, 20,—“Be not among wine-bibbers; among riotous eaters of flesh. *Ans.* Very well. This passage warns us against keeping company with gluttons and drunkards. There is certainly nothing here to show that the eating of flesh is forbidden.

The Bawa having used the expression ‘fire-temple’ in speaking of the temple of God, Mr. Dadabhoy pointed out the impropriety of it. The Bawa defended himself by 1 Chron. 16, 40, which however merely shows that burnt-offerings were continually offered, that fire was made use of. Some discussion also took place on the subject of the manifestation of the divine glory over the mercy seat, said by the Bawa to be inconsistent with the spirituality of God. But according to this idea the spirituality of God would be a defect of his nature, depriving him for ever of the power possessed by the meanest of his creatures, the power of manifesting himself. Christ’s language to the Samaritan woman John 4, 21, was also adduced to show that Jesus perfectly understood and intended that the

distinctive features of Judaism should pass away from the true religion, and that a time would come when men might worship God in any and every place. *Bawa.* I discard that passage altogether.

Ans. Yes, you discard the passages that condemn you. What kind of a way is this to argue? *Bawa.* That conversation was held by Christ with a woman of disreputable character. The Bawa here added something with regard to the character of Christ, which I have reported once and need not repeat. Such wild and wicked charges seem to indicate that this opponent of Christianity is not sincere, and is not influenced in what he says by conviction. It is not possible that any candid student of the Bible should find anything therein to suggest such ideas as these. Perhaps he says such things to please those with whom he is associated. I could not but tell him that the baseness of his conceptions reflected rather upon himself than upon Christ.

Matt. 22. 35-40 was read to show that in Christ's view, the entire law and the prophets hung upon the two commandments to love God with all the heart and one's neighbour as oneself. The Bawa brought forward the interdict against eating pork, and asked why Christians did not observe this-

He was told that the kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Ghost.

Some observations were made that I could not but regret. A party saw fit to tell the Bawa that if his wisdom were weighed in the balance against that of Christians, the latter would be found to be as an elephant and the former as an ant. According to my own notions such opprobrious remarks are in exceedingly bad taste. This style should be left to our adversaries. Invective is their province, and we should not think of rivaling them in it. If there be a superiority of wisdom on our part, it will manifest itself to the consciences of men, without our boasting of this superiority. It is as easy for one party to make such comparisons as another. The Bawa replied somewhat as follows:—Granted, we are very insignificant, and you are very great; we are but an ant and you are an elephant; but an ant can creep into the trunk of an elephant, and cause his death. Whether natural history will bear the Bawa out in his repartee or not, it was a happy one so far as the effect upon his audience was concerned. They were much delighted with it, and it doubtless weighed, with many of them, more than the most massive arguments.

Mr. Sudoba Powar, a native convert, read Daniel 9,24-27, which contains a prophecy of the cessation of sacrifices to be brought about by the life and death of the Messiah, and unfolded and defended the passage.

I remarked that there were three yearly feasts appointed to be observed by the Jews. But the prophets distinctly foretold that a time would come when the blessings of true religion would be communicated to all nations. Now it was manifestly impossible that all nations should observe the same form of religion that was given to the Jews ; for men could not go up from all parts of the world to worship at Jerusalem thrice a year. And Moses had prophesied the dispersion of the Jews among all nations ; which again furnished the implication that those institutions would not be perpetual. And in fine it was mentioned that Jerusalem and the temple had been overthrown, and the Jews had been for thousands of years without sacrifices. [Events that Christ himself had minutely predicted.] The Bawa said that Christ himself observed the Jewish law, and was even most zealous in defence of it, as we see from his conduct in driving out the moneychangers from the temple ; and quoted anew John 10, 24.

Replied that the new dispensation was not, and could not be introduced until after the death of Christ. Christ on the cross cried out with a loud voice,—It is finished.

Mr. Jas. Wilson took a considerable and important part in the discussions to-day. After leaving the beach we were followed for about a quarter of a mile by one of the worst mobs I have seen for some time. Their favorite epithets were *halalcores* (scavengers), *pork-eaters*, *apostates*, and the like. They rent the air with shouts; threw dirt and stones upon us; crowded on us; evidently wishing to do more than they ventured to do. As before, their animosity seemed to be chiefly against one of our number. There is no doubt that the truth we declare is sufficient to excite the animosity of men. Ye shall be hated of all men, said Christ, for my name's sake. But it is important to avoid all needless irritation of men, everything that may be regarded by them as contemptuous treatment; so that if called to suffer, we may have the consolation of knowing that it is the truth and not our own disdainful and impatient manner that has led to it. I know by my own experience how difficult it is to avoid all such exhibitions.

APRIL 16, 1857.

At the beach to-day the Bawa commenced by alluding to some notices that had appeared of the conduct of the mob on the previous Thursday, and some reflections that had been made upon himself. Went on to speak of the way of approaching God, and said that a mediator was not necessary. It was a great error of Christianity to represent a mediator as necessary. There is nothing to hinder the creatures of God from making known their wants to him directly, without the intervention of any other being. Another great error was, that we spoke of God as immaterial and yet represented him as taking a form. *Ans.* I make no complaint about the conduct to which we were subjected nor do I blame you for it at all. Only I infer that what happened some years ago is likely to happen again. We carried on discussions on this spot for a long time; but the people at last compelled us to cease by noise and violence. As for what you say concerning the non-necessity of a mediator, I am rather surprized to hear it; for it is one of the first principles of religion that the intervention of a mediator is necessary, in order that a sinner may with any confidence, approach his offended God. For it is to be borne in mind that God being holy, requires

holiness in his creatures. He has ordained that we should spend our strength in his service, loving him all our days with all our heart, surrendering our will to him, loving our fellow men as ourselves with minds free from guile, selfishness, covetousness, and deceit, and finding our pleasure in doing good to others. Had we thus lived, then indeed a mediator would not have been necessary. But we have not lived so. On the contrary, the entire race of mankind have departed from God, violated his commands, despised his authority, and have surrendered themselves to selfishness, malice, deceit, falsehood, and all manner of iniquity. This is admitted. Such being now the character of man, it would be indeed a strange thing if God should hearken to the impure prayers of such sinners without any atonement having been made for their sins, without any satisfaction having been made to his wounded justice. Should he receive man without any mediator, this would bring a cloud over his perfections, and make it appear that sin, instead of being an abominable thing, is a thing of no consequence whatever. But no; it is important that when God receives a sinner, he should receive him in such a way as to express his hatred of sin, and to inspire a similar view of it in the mind of

the sinner. A mediator is absolutely necessary. We need such a Mediator as the Lord Jesus Christ who was possessed of divine perfections and a human nature. He took upon him our nature in order that he might fulfil in our stead the law which we had broken; that he might leave us a perfect example of true piety; and that he might make an atonement for our sins. From the very beginning it was prophesied that such a Saviour should come into the world and die such a death, and when Christ was on the earth he told his disciples that he had come into the world for the very purpose of giving his life a ransom for many. In due time he bore our sins, the punishment due to our sins, in his own body on the cross. Having thus made expiation for the sins of men, he arose from the dead, commanded his disciples to preach the gospel in all the world, and then ascended up on high that he might make intercession for us at the throne of grace. Now it is every way fitting that God should hear the prayers of all who feel their sinfulness and put their sole trust in the righteousness of Christ. And it is not conceivable that a just God should hear the prayers of men in any other way. *Bawa.* You say that Christ ascended up to heaven in the body that he had on

earth. In Luke 24;39, we find Christ, after his resurrection, saying to his disciples: "Behold my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones as ye see me have." Now we are told in the 15th chapter of 1st Corinthians, "that flesh and blood cannot inherit the kingdom of God." Here is the passage, verse 50: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption." And yet you say that Christ bodily ascended into heaven, and that he there abides in his human form. These things are quite contradictory. *Ans.* Let us see what is further said in the 15th chapter of the 1st Corinthians. In the 51st verse it is said: "We shall all be changed." The bodies of believers are to undergo a change and become incorruptible. From the context we see that "flesh and blood" is an expression signifying a corruptible body. The bodies of believers in heaven are not corruptible, but incorruptible and glorious. We learn from the Old Testament that Enoch and Elijah were translated, that they should not see death; they ascended into heaven bodily. But their bodies were changed. We know also that the body of Christ in heaven is changed from

what it was on this earth; it is a glorious body not liable to decay; and we believe that it was changed at the moment when it passed away from earth. Observe what took place on the Mount of Transfiguration. The body of Christ instantaneously underwent a great change, and became resplendent as the sun. That was just a glimpse given to the disciples beforehand, of the glory that Christ's body should be invested with after his resurrection and ascension. *Bawa.* What then became of Christ's body that he had on earth. *Ans.* It went to heaven. *Bawa.* But flesh and blood cannot inherit the kingdom of heaven. *Ans.* Christ's body experienced a change as it went from earth to heaven. *Bawa.* But what was the nature of this change? *Ans.* We cannot tell you. *Bawa.* You worship then you know not what. *Ans.* We do not worship the body of Christ; we worship himself. He has a glorified and incorruptible body; and believers will be made like unto him in this respect at the last day. *Bawa.* You say that all men are to be raised again? *Ans.* Yes. *Bawa.* And all are to have glorified and immortal bodies? *Ans.* It is only the bodies of believers that will be made glorious. *Bawa.* It appears from 1 Cor. 15th ch., that the bodies of all crea-

tures are to be raised again. *Ans.* Where do you see that? *Bawa.* In the 39th verse: "There is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. *Ans.* The apostle does not say that these are to rise again. But simply that as there are distinctions on earth between the different creatures that God has made, and distinctions in the sun, moon, and stars, and distinctions between the bodies of those on earth and those in heaven, so also in the kingdom of heaven there will exist distinctions of glory, some of the redeemed having a higher glory than others.

Bawa. We are told that when Christ was baptized the Spirit of God descended upon him and then there came a voice from heaven, saying "This is my beloved son." In Romans 8; 14, we read: "As many as are led by the Spirit of God, they are the sons of God." But it was only at his baptism that Christ received the Holy Spirit, and became the Son of God. It is therefore a great error for you to speak of him as being from birth the Son of God. *Ans.* Not at all. He was the Son of God from the beginning. *Bawa.* How happened it then that he did not receive the Holy Ghost till he was baptized? *Ans.* He was never

without the Holy Ghost. But it had been prophesied by Isaiah (Ch. 61.) that the Holy Ghost should come upon him, anointing him for the ministry. During thirty years he led a private life, faithfully performing all the duties thereof. But when the time came for him to enter upon his ministry, it was important that there should be a public recognition of him by the Father, and a public proof that the Spirit of God was given to him. The fact that the Spirit of God descended upon him then, is no more a proof that he was previously without the Spirit of God, than is the fact that Christians pray for the Holy Spirit, a proof that they have not received the Spirit. A special anointing of the Holy Ghost was necessary for the peculiar work on which he was then to enter, the work of the ministry. And believers are not the sons of God in the same sense in which Christ was the Son of God. *Bawa.* But when he was only twelve years of age we read of his preaching and expounding. *Ans.* Not so; we read of his asking questions and hearing the teachers in the temple. *Bawa.* But Christ called himself the Son of Man. For instance, when Judas came to seize him, he said, "Dost thou betray the Son of Man with a kiss?" *Ans.* Not then only, but

on hundreds of occasions. It was his custom to speak of himself commonly as the Son of Man. He was a divine incarnation; having a human and a divine nature; and it is perfectly proper to speak of him either as Son of Man or as Son of God. *Bawa.* We are told in the Bible that he had a sinful nature. *Ans.* We are not told that. *Bawa.* In Romans it is said that he was in the likeness of sinful flesh. *Ans.* Christ was made in the likeness of sinful humanity; but he knew no sin. Externally he resembled sinful men; he took upon him their nature, and was tempted as they are, yet without sin. The Bawa read the 12th chapter of Leviticus, to show that Mary was unholy, according to the Jewish law, for 40 days after the birth of Christ; and of course Christ was also to be judged unholy. It was shown in reply that this was mere ceremonial unholiness, and had nothing to do with character.

The differences between the two genealogies of Christ were then brought forward. It was stated in reply that one was the genealogy of Mary, the other of Joseph. As for the fact that Mary's name does not appear in the list, this is in accordance with the Jewish custom which excluded the names of females, even when descent

was traced through them. When a man died without any other issue than a daughter, and his property passed to her husband, then it was not the name of his daughter, but that of his son-in-law that appeared in the table after his. [Numb. 32; 41, Jair is called the son of Manasseh, though really belonging to Judah, because by marriage of his grandfather the two lines had become mingled.] And I further remarked that the very things which the Bawa imagined to be objections, constituted some of the strongest evidences of the truth of the gospels. Let any one read Paley, and see how very forcible is this evidence. Multitudes have been brought to a belief in Christianity, by the argument which shows from the differences in the gospels, that there could have been no concerted plan to write the gospels, and that they must be independent records of facts.

The Bawa then came back to the words of Mary in Luke 2; 48: "Behold thy father and I have sought thee sorrowing," to show that Joseph must have been his father. *Ans.* Christ was Joseph's adopted son. *Bawa.* Where do you find it so said? *Ans.* The facts speak for themselves Christ was brought up as the son of Joseph; was

regarded as such ; and was subject unto him as a child to his parents. Why do you not allow Luke to explain his own words? He tells you in his first chapter after what manner the birth of Christ took place ; namely, without an earthly father ; in his second chapter he calls Joseph and Mary the parents of Christ ; and in his third chapter he says that Jesus was supposed to be the son of Joseph. Now, these passages explain one another. When you read the second chapter keep in mind what you have read in the first, and there will be no more difficulty.

The Bawa then proceeded in a loud and overbearing strain, to repeat all the objections that had been brought forward, just as though not one of them had been answered, and paying no attention to anything we might wish to say. Afterwards he made some abusive remarks on converts and on missionaries. Mr. Jas. Wilson took a considerable part in the discussions to day. The crowd was much more orderly when we came away, than on previous occasions.

APRIL 23, 1857.

There was as usual a large audience at the beach to-day, say 2,000, consisting of Parsees, Hindus or

all castes, and Mussulmans. *Bawa.* You acknowledge the Old and New Testament. *Ans.* We do. These are the scriptures that God has given. *Bawa.* Christ said to the Jews, "If ye believed Moses you would have believed me also; for Moses testified of me." Did Moses mention Christ by name? *Ans.* The name of Jesus Christ is not found in the books of Moses; but that Moses testified of Christ there can be no doubt. He made mention of the Saviour that should come into the world. There are several prophecies in the books of Moses relating to the Messiah. *Bawa.* Peter in the 3rd chapter of Acts, quotes the words of Moses: "A prophet shall the Lord your God raise up unto you like unto me; him shall ye hear in all things." But in Deut. 18; 20, we read: "The prophet which shall presume to speak a word in my name which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die." The meaning of these passages evidently is, that the Jews should hear any prophet who should speak the words of God; but any prophet who should speak contrary to those words, was to be put to death. Therefore Christ said "I came not to destroy the law but to fulfil it," Moses spoke the words of God; and

any prophet who should speak according to Moses was to be honored. Now, if Christ spoke contrary to the words of Moses, it was not right for men to hear him, but the Jewish law required that he should be put to death. *Ans.* The Jewish law demanded that a prophet speaking in the name of God what God had not commanded him to speak, should be put to death. You suppose that because Christ gave commands different from those of Moses, that therefore he came under this prohibition. But this is a great mistake. Moses and all the other prophets testified of the Saviour that was to come into the world, as of one that was far greater than themselves ; and they understood that the laws given to the Jews by them, were simply to continue till his time. It is easy to show this. Moses records a promise given by God to Abraham, that in him, that is to say in his seed, all the nations of the earth should be blessed. This promise relates to the Messiah who was to be born as a descendant of Abraham, and through whom the blessings of true religion were to be diffused abroad through all the world. This promise implies two things. First, the religion given by God was to be confined to the Jewish nation during the period intervening between Abraham

and Christ. Second, by means of Christ the knowledge of salvation was to be communicated to all. David in the Psalms, frequently speaks of a time coming when all nations shall know and worship the true God, when the church of God shall embrace men of all lands. Now it is evident that if the Mosaic dispensation had continued to exist, these prophecies could not have been fulfilled. There was only one place where sacrifices could be offered up ; and the worshippers of God were required to keep three great feasts in Jerusalem every year. The laws given by Moses, that is the ceremonial part of them, were intended to keep the Jews separate from other nations. You see how effectually you are kept apart from other people, by your ceremonial rules. The Jews remained thus a distinct people till the Messiah came. He said "that not a jot or tittle of the law should pass till all was fulfilled." The moral law is eternal. The ceremonial law was fulfilled by Christ, who in accordance with the prophecies offered himself up as a sacrifice upon the cross for the sins of men, and made an atonement for sinners of all nations. *Bawa.* But Christ says plainly, "He that breaketh one of these least commandments shall be called least in the king-

dom of heaven." What commandments are these?

Ans. Christ himself tells us, verse 21, "Thou shalt not kill;" 27, "Thou shalt not commit adultery;" 33, "Thou shalt not forswear thyself." *Bawa.*

He says, "One jot or one tittle shall in no wise pass from the law." This is of course the law given by Moses. This law you do not observe. You break the commandments which Christ says are never to be broken. *Ans.* We observe the

laws that are binding on us. The ceremonial laws were given to Jews, to circumcised men, not to Christians. *Bawa.* James says in his Epistle, 2, 10, "Whosoever shall keep the whole law and yet offend in one point, he is guilty of all. For he that said, do not commit adultery, said also, do not kill. Now, if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law."

Now you Christians kill animals. *J. W.* We transgress no law in doing so. Animals have no soul, (*atma.*) *Bawa.* No *atma*? what do you mean by that? *J. W.* They are not intelligent, rational beings. *Bawa.* Let us see if the Bible will bear you out in that. What is said in the 3rd chapter of Genesis about the serpent? *J. W.* It is said that the serpent was more subtle than any beast of the field which the Lord God had made. Doubtless he was

more cunning than other animals. But you are to understand that the serpent was made use of by Satan to tempt Eve. *Bawa.* There is nothing said about Satan. *J. W.* The serpent was represented as speaking to Eve and tempting her to sin, and it is evident that he was just an instrument of Satan. *Bawa.* Why then did God pronounce a curse upon the serpent, and condemn him to crawl upon his belly? This shows plainly that it was the serpent that sinned. *J. W.* Not at all. The serpent did not sin. He had been made an instrument of in the temptation, and it was therefore fitting that he should be condemned to this. The present condition of the serpent is calculated to keep alive the memory of that transaction. *Bawa.* But God says "I will put enmity between thy seed and her seed." *S. P.* That is, the seed of the woman, Christ. It is evident that animals cannot be held responsible for their actions; for they know nothing of sin. They cannot sin. They have no conscience to show them the distinction between right and wrong, and to condemn them for any thing they do. This is the great difference between them and men. If a man murders another, no matter how unprincipled a man he may be, his conscience will reproach him for what he has done.

But an animal is never troubled by its conscience for anything it does. It is not subject to the moral law. *Bawa.* An animal may sin. *S. P.* What is sin? *Bawa.* You have your definition and I have mine. *S. P.* Sin is the violation of the law of God. *Bawa.* What have I to do with your definition? Sin (*patuk*) means etymologically to throw down (*padne*.) *Ans.* For instance, to throw down a turban, that is to sin! *Bawa.* If you will look at the 9th chapter of Genesis, 5th verse, you will see that God considers animals to be responsible beings. God said to Noah, "Surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man." If a beast killed a man, God would require it of the beast. *J. W.* If a beast killed a man the beast should be put to death. A very proper regulation. *Bawa.* But it shows that beasts are regarded as accountable creatures in the Bible. *Ans.* We are told in the books of Moses, [Exodus 21 ; 28] "That if an ox gore a man to death, the ox should be put to death." By putting him to death a fine to the amount of the value was really levied upon the owner; and at the same time God showed men the sacredness of human life.

This discussion went on for some time. It was really of no consequence. For the aim of the Bawa was, to show that the taking of animal life was forbidden by the Christian scriptures. But nothing in the world could be more preposterous than the attempt to show such a thing; as every one that ever read the Bible can see for himself evidence on every page, that the taking of animal life is allowed and even commanded.

J. W. If you will look at the 10th chapter of Acts, you can satisfy yourself that Christians are under no obligation to keep the ceremonial law. Peter was told in vision by a voice from heaven, that what God had cleansed he should not call common or unclean. *Bawa.* I care nothing for what is said in the Acts. The apostles wrote what they pleased. As for Peter, we find him in that chapter eating with a Gentile, and afterwards we learn from the Epistle to the Galatians, that he refused to eat with the Gentiles, and was guilty of dissimulation. *Ans.* These things only show the more conclusively that the writers of the New Testament were upright men, and told the whole truth. *Bawa.* Tell me, had Peter the Holy Ghost before the death of Christ? *Ans.* To some extent he experienced the influences of the Holy

Spirit before ; but it was after the death of Christ that he received the full influences of the Spirit. Christ promised his disciples that the Spirit of Truth should guide them into all truth ; and therefore it is that we are able to receive all that they wrote in the New Testament, as inspired. *Bawa.* But it seems that the Holy Ghost did not keep Peter from falling into sin. And as for Paul too, we read in 2 Cor. 12; 7, that a messenger of Satan came to him, which he calls a thorn in the flesh. *Ans.* The Scriptures do not teach that when a man has received the Holy Spirit, it is thenceforth impossible for him to sin. The thorn in the flesh of which Paul speaks, was probably some trouble that interfered as he supposed, with his ministry, and he therefore prayed three times to the Lord to take it away. But the Lord answered that his grace was sufficient for him. Then Paul willingly submitted to it. *Bawa.* Let me ask you a question, Saheb : does Satan come to you? *Ans.* He does come. [Here the Bawa and his friends indulged in great laughter. They seemed to think that I had made some fatal admission.] *Bawa.* You have received the Holy Ghost, and yet Satan comes to you and leads you into covetousness, intemperance and all man-

ner of sins. *Ans.* If you have any abuse to pour upon me, pour it out to your heart's content. I will hear it and will not reply to it. I am not here to speak of myself, but of the Bible. Why should not Satan come to me? He came to Christ when he was in the wilderness. He came to Adam while as yet Adam was perfectly holy. He came to the angels in heaven. It is not a reproach to a man that Satan should come to him; but it is a great reproach to any one to be subject to Satan. Does any feeling of covetousness arise in my heart? I know that Satan is near and I pray to God to deliver me from his wiles. *Bawa.* So the Holy Ghost is not able to keep men from sinning. *Ans.* Believers in Christ are delivered from all sin, but not at once. The Spirit of God gives them a new heart, leads them to repentance and to the love of holiness, and teaches them to lead a life of faith and prayer. It is probable that Peter derived some advantages from his fall, as it taught him self-mistrust, and made him sensible of his constant need of divine aid. *Bawa.* Christ said to Peter, "upon this rock will I build my church;" and immediately afterwards Christ addressed Peter as Satan. *Ans.* Peter, though at first one of the most unstable and impulsive of

men, became by the power of Christ like a rock in steadfastness. *Bawa.* Christ says, "Except a man became as a little child, he cannot see the kingdom of God." *Ans.* Yes, as a little child in respect to character. *Bawa.* What kind of man was Moses? *Ans.* Moses was a meek man, *Bawa.* Yet we find that he commanded his followers to slay the Canaanites, because they were idolaters. *Ans.* The command was from God, Moses simply made known what the will of God was in this matter. *Bawa.* How can that be? God is a merciful God. *Ans.* God is indeed a merciful God. But we see that he sometimes sends great destructions abroad in the earth, sweeping thousands away in an instant. This entire company will one day have passed away. *Bawa.* Moses was wonderfully zealous against idols; but we find him commanding to shed the blood of birds and beasts. Hear what is said in the latter part of the 14th chapter of Leviticus. (The passage was read. It relates to the ceremonies connected with the removal of the plague from a house.) *Ans.* There are innumerable commands relating to the sacrifice of animals in the Old Testament. All these were intended to familiarize men with the great truth that without shedding of blood there can be no

remission of sin, and prepare them for the coming of Christ who was to die upon the cross for the sins of man. [Before the great sacrifice was offered, it was needful that men should be taught concerning it by types; and what type was so suitable as the death of innocent animals?] *Bawa.* But Christ himself was guilty of anger when he addressed the Pharisees as a generation of vipers. *Ans.* Christ was a teacher, and one great part of his mission was to tell the truth regarding man. Every teacher of religion is bound to do this, and sometimes to reprove men with great severity. It would have been wrong in Christ not to do this.

After this the *Bawa* favored his company with a repetition of all the objections he had brought forward this day, taking no notice of the replies that had been made. He very reluctantly allowed a rejoinder to be made. Afterwards we came away. There was no molestation offered us on this occasion.

APRIL 30, 1857.

Found the *Bawa* at the beach at a little before five. *Bawa.* You believe the Old and New Testaments to be both from God? *Ans.* Yes.

Bawa. Did Christ honor the Old Testament or did he set it aside? *Ans.* He honored it by fulfilling it. *Bawa.* Did he teach men to observe the commandments of the Old Testament? *Ans.* Those of them that were of perpetual obligation. The Mosaic institutions and precepts that were merely intended to shadow forth the work and sufferings of the Messiah, and those that were intended to keep the Jews separate from other people, were not imposed by him upon his disciples. *Bawa.* They plainly were; for he says, "Not a jot or tittle of the law shall pass." And let us see in the 8th chapter of Matthew what instructions he gave to the man who was cured by him of leprosy. He said, "Go and show thyself to the priest and offer the gift that Moses commanded." And in the 5th chapter, 23rd verse, we read: "If thou bring thy gift to the altar and there rememberest that thy brother hath aught against thee; leave there thy gift before thy altar." *Ans.* I do not at all deny that the laws of Moses continued in force during the life-time of Christ. He himself observed them, and he taught his disciples to observe them. [He was made under the law, Gal. 4, 4.] He kept the feasts. But when by his death he had made an atonement for the sins of men, and espe-

cially when he had ascended up into heaven and poured out his Spirit upon the disciples, there existed no longer any necessity for observing the ceremonial law. *Bawa.* Were the apostles Christians? *Ans.* They were; though rather imperfect ones at first, and until the Spirit was poured upon them. *Bawa.* The apostles were Christians and observed the law of Moses; you call yourselves Christians, yet you quite forsake the example of the first Christians. *Bawa.* The apostles were Jews before they were Christians, and were under the Mosaic law until redeemed from it by Christ. We are not Jews and have nothing to do with the ceremonial law given by Moses. *Bawa.* What commandments did Christ refer to when he said, "He ~~that~~ breaketh one of these least commandments and teacheth men so, shall be called least in the kingdom of heaven?" *Ans.* Let Christ explain his own words. He tells you in that chapter what commandments he refers to. And look at the 38th verse (Matt. 5,) "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth." This was said by Moses. If a man committed an assault and knocked out another's eye, that other was to lose his eye. Now Christ sets this aside, saying to his disciples, "Resist not evil; but

whosoever shall smite thee on thy right cheek, turn to him the other also." Now here it is evident that Christ substituted something of his own for a law of Moses. [The law of Moses was intended to guide the judge in the imposing of penalties. The law of Christ related to private persons, and teaches them to forego their legal right and exercise forgiveness.] The whole of this chapter is an exposition of the text which you have quoted. If we hear a man say something startling, we generally wait to hear him add something more, expecting that what he adds will help us to understand his meaning. So, when the language of Christ seems to express something startling, it appears altogether reasonable to notice what he adds; the remainder of his discourse generally explains what was first spoken. *Bawa.* The passage you have quoted exhibits Christ as he was at the beginning, very meek and forgiving. He taught his disciples then to love their enemies and bless those that cursed them, and pray for those that despitefully used them; but at a later period he exhibited a different spirit, and commanded his disciples to sell their garments and buy swords. *Ans.* The same night in which he gave that command to his disciples, he rebuked Peter for using his sword; and

laid down the principle that those who resorted to such weapons must expect to perish by the same. *Bawa.* That was because a very large company came out to attack him. *Ans.* Christ showed that he was not wanting in power on that occasion. He healed the man whose ear Peter had cut off; and said that if it were necessary, he could summon twelve legions of angels to give their assistance. *Bawa.* Well, we'll not discuss that now, but consider what is written in Deut. 27, from the 16th verse to the 26th. [The passage was read by the Bawa.] Here we find the most solemn curses invoked upon those that should not practice all the things written in the law of Moses. By the by, what is the meaning of the words 'innocent person,' in the 25th verse? *Ans.* Not a transgressor. Transgressors might be put to death by command of the authorities; to take life without such warrant was the thing here denounced. *Bawa.* The whole passage shows at all events, that a man could not transgress any of the commands of Moses without bringing down upon himself a fearful curse. *Ans.* These things were said to those who were under the law, to Jews not to Christians. *Bawa.* What was Christ? *Ans.* He was a Jew, and he observed the Mosaic laws. But as I have already said very

many times, Christ introduced a new dispensation, and it was prophesied by Moses that he should do so. *Bawa.* Moses said, speaking in the name of God: "The prophet which shall speak a word in my name which I have not commanded, that prophet shall die." *Ans.* He also said that when the Messiah came, the prophet like unto him, introducing a new dispensation, all should hear him. Moses had no idea of setting himself up above the Messiah. In common with all the ancient prophets he looked upon himself as the servant of the Messiah. From the beginning everything was made subservient to the Messiah. They all looked forward to a dispensation which should be universal. Consider what Christ told the Samaritan women: "The hour cometh when ye shall neither in this mountain, nor in Jerusalem, worship the Father, but true worshippers shall worship the Father in spirit and in truth." And Christ prophesied (Matt. 24.) "That a time was coming when Jerusalem should be overthrown, and not one stone of the temple left upon another." So he was distinctly aware that the Mosaic dispensation was not to last. *Bawa.* But Christ commanded his disciples to keep the Passover. *Ans.* Where do you find that? *Bawa.* In Luke 22nd chapter. [The first 20 verses were

read.] We have first an account of the observance of the Passover by Christ and his disciples, the night before he was crucified; then we have the command of Christ, "Do this in remembrance of me." *Ans.* You confound two very different things.

Christ first kept the Passover; then he instituted the Lord's supper, and charged his disciples to celebrate that supper in remembrance of him.

Bawa. Not so. It is quite plain that they were eating the Passover, and Christ's words must refer to that.

Ans. The Passover and the Lord's supper are two entirely different institutions. The Passover was observed by eating a lamb which had been killed after the manner mentioned in Exodus. This lamb was a type of Christ by means of whose death life was to come to men. When the time of Christ's death had come, there was no longer any occasion for keeping up that feast. But Christ instituted a new feast, by breaking bread and giving it to his disciples, telling them it was his body; and by giving them wine which he called his blood. This he commanded them to do in remembrance of him; and this the church has ever since continued to do. *Bawa.* What is meant by unleavened bread? *Ans.* Bread that has not been made to rise by leaven. The Bawa then ex-

eited a laugh by comparing it to some kind of bread or cakes, I do'nt know what. Without acknowledging that he had made a mistake in the matter of the Lord's supper, he took up the subject of the morality of wine-drinking, and read the account of Lot and his daughter in the 19th of Genesis, for the purpose of showing the evil results of the use of wine. The *gusto* with which this melancholy narrative was read and listened to, seemed to belie the pretension to morality implied in the argument. It was allowed that many frightful evils had resulted from the use of wine; but this was no reason why the Saviour should not appoint a religious use of it in the church, to commemorate his dying love. It is not from this religious use that any evil results have sprung.

The Bawa then took up the promise in Mark 16, 17, and affirmed that Christ could not have risen from the dead, otherwise his disciples would work the miracles there mentioned. This whole discussion had to be gone over again. Mr. J. W. said that there were greater miracles wrought now than in the days of the apostles. Having been asked to mention them, he spoke of what many converts endured, as being a powerful testimony to the truth of Christianity.—1 Cor. 12, 7-10, was

read, to show that even in the primitive church every believer did not work miracles. The question was, are there satisfactory evidences of the truth of Christianity? If there are, then we can understand why they should not now be wrought as in ancient times. In fact, there were no other evidences than those from miracles-available, when the gospel was first preached. Christianity was unknown; there were few books, no printing-presses, few readers; and miraculous evidence was necessary. It is evident that at the time when the gospels were written, miracles were wrought; otherwise this bold promise would not have been recorded. The Acts being referred to, as proving the fact of miracles having been wrought by the apostles, the Bawa said: I do not wish to hear the Acts. I cannot believe the statements of a man who was under the influence of the devil, as Paul was. *Ans.* Where do you learn that? *Bawa.* From 2 Cor. 12, 7. "There was given me a thorn in the flesh, the messenger of Satan; to buffet me." *Ans.* It was a thorn in the flesh. There is no reference here to any influence of Satan over his mind. Paul was accustomed to ascribe to the power of Satan the impediments that were thrown in the way of his ministrations. *Bawa.* So Satan

had power over the apostles. *Ans.* Satan could do nothing except as God suffered him. The case of Job was mentioned.

Afterwards the Bawa asked some questions about Esop, whether he was a Christian or not ; and quoted one of his fables about the frogs, and the log that Jupiter gave them to be their king, and the serpent afterwards given them. It was not easy to see the connection of this with the matter under discussion.

Finally, to please the Parsees apparently, he brought forward again the matter of the Virginia Mary. The audience always seem to welcome this subject, chiefly because it affords an opportunity of reviling the Christian religion in a way that is most in accordance with their tastes. A vilifying word seems to weigh with them more than any force of logic. It is to be hoped that this is not the case with all, and that some there have sufficient refinement of thought to appreciate the noble simplicity and unimpeachable truthfulness of the Bible, in speaking of this subject. The Bawa appears to be to a considerable extent under the influence of those who surround him, and who frequently suggest to him what subjects he should introduce, and what replies he should make.

MAY 7, 1857.

At the beach to-day the Bawa began by referring to the expression in Genesis, that God made man in his own image, and also to the passage, "The Spirit of God moved upon the face of the waters;" and argued that these statements were inconsistent with the doctrine of the immateriality of God; entirely forgetting or choosing to ignore all that had been said in reply to this same objection at a former meeting. He asked if we considered God to be immaterial (nirakar.) *Ans.* We do. At the same time we believe him to be Almighty and know of nothing to hinder him, should it seem good in his sight, from availing himself of matter in order to make himself manifest unto his creatures. Man was created in the moral image of God. God is intelligent, just, holy, good, and free; and he was pleased to make man like himself. *Bawa.* That may be; but the question is whether the passage in Genesis had any such meaning. This is an interpretation that you padris put upon it, in order to reconcile it with just representations of God. But the passage plainly means that man was made in body like to God, and the inference is that God has eyes, hands, feet, senses, &c. *Ans.* Scripture itself is the proper interpreter of scripture.

I brought you on a former occasion passages from the Bible, to show that the words "image of God" denote a moral resemblance to him. *Bawa.* Let us look at the 4th chapter of Revelation. John beholds a door opened in heaven and hears a voice saying unto him: "Come up hither and I will show thee things which must be hereafter." Then he sees a throne set in heaven and one upon the throne. From what comes after we see that this was God. He is said to have been like a jasper and sardine stone. And in the next chapter we have an account of Jesus Christ coming and receiving a book from the hand of him that sat on the throne. Now all this is directly opposed to the spirituality of God. It makes him out to be material like a jasper and a sardine stone, with hands. And Christ too is shown to be material. *Ans.* God is pleased to give manifestations of his glory unto his creatures, and these manifestations are of a kind that are calculated to affect their minds and give them suitable views of God. He has made the heavens and the earth, and all that is in them, to show forth his perfections. In ancient times he gave manifestations of himself to Adam, Abraham, Moses and others. These were all preparatory. In due time he became incarnate in the person of the Lord

Jesus Christ, and gave them the highest manifestation of himself that had been made on earth. Christ did not forsake his body but carried it to heaven, where it is glorified. In this glorious body he will ever continue to exist. It is in heaven that the glory of God is specially manifested. This is what makes it heaven, that there God's glory is fully revealed. It is impossible for us to obtain a full conception of the glory of God as it is really manifest in heaven. The accounts that we have of it are adapted to our limited comprehensions. From the passage in Revelation which you have read, we learn simply that God in some way makes himself gloriously known to the inhabitants of heaven. *Bawa.* Does it not say plainly that he is seated on a throne, and has a body like jasper and a sardine stone, and a right hand with a book in it? *Ans.* It says that, but what does it mean? Please to read the 7th verse. *Bawa.* "The first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle." *Ans.* It is evident that this language is figurative. *Bawa.* I grant it. *Ans.* Well, the description that we have of God on his throne is also figurative. Some most important truths relating to God are set forth

by these symbols. He is represented as the Lord of the Universe, infinite in perfections, and filling heaven with his glory, so that all the inhabitants of heaven continually behold his glory and render to him constant homage. I am astonished that you should make any objection to the use of such language. Is it not one of the most common expressions among Hindus, and one that is found on almost every page of your Shastras, that God gives manifestations (*darshun*) of himself? Jesus Christ is represented as taking a book out of the hand of God. This is the book of the prophecies contained in Revelation; and the idea is, that Jesus Christ who made an atonement for the sins of men and obtained salvation for his people, also obtained for them the privilege of knowing the future history of the Church, and the purposes of God relating to it. *Bawa.* We have here a representation of God as he is in heaven. John was permitted to see heaven, and he tells us that he saw God like jasper and a sardine stone, seated on a throne. Do you worship God under this form? *Ans.* We do not worship him under this or any other form. *Bawa.* What is the conception you form of him when you worship him? *Ans.* We conceive of him as a righteous, holy and Almighty

God, hating sin with perfect hatred, yet not desiring the destruction of the sinner, for he has given his only Son to take upon him the nature of man and make expiation for the sins of men. *Bawa.* So you say that God does not appear in heaven as John says he does. *Ans.* I have told you something of what is signified by the description of John. As for saying definitely how God's glory is revealed in heaven, this is quite beyond our power. According to your account God is in such a sense immaterial (nirakar) that he cannot possibly avail himself of matter in order to reveal himself. This instead of being a perfection, would be a very great imperfection in God. We need to know God, and it is only by his revealing himself in a way suited to affect our minds, that we can possibly know him. The Bawa read the account of the manifestation of Christ in the first chapter of Revelation and made the same objections. But it was shown in reply that such expressions as "out of his mouth went a sharp two-edged sword," could only be symbolical.

A missionary that was present, from the Deccan, now took up the discussion and carried it on for nearly an hour. As the Bawa still insisted that the representations in the Bible were materialistic, he

showed in reply that God has manifold ways of teaching men; that he adopted peculiar methods with the Jews for the purpose of making himself known to them, and that there was a graduation in these methods, the most simple means being first employed, such as tasked the mind very little, and afterwards higher and more spiritual processes. Just as with a child which is first made to learn its A. B. C., and is gradually carried on to higher studies. The teacher must consider the capacity of those whom he would teach. Teaching by means of pictures is understood to be an excellent method, and is greatly made use of among men. Those that can understand in no other way, can in this be made acquainted with things that they need to know. God taught the Israelites by means of pictures. The cloud and the pillar of fire were visible objects by means of which God made known to the Jews his presence, his glory, his will. With the same general design God permitted Isaiah to see the vision described in the 6th chapter of his prophecy, and John to see the things recorded in the 4th and 5th chapters of Revelation. The Bawa referred to the seven lamps of fire burning before the throne, which are the seven Spirits of God. It was explained that seven is a number significant of

perfection; and that the seven lamps of fire indicated certain truths relating to the Holy Spirit. *Bawa.* These lamps are then the Holy Spirit. And when Christ was baptized the Holy Spirit descended in the form of a dove. In the 2nd chapter of Acts we read of his descending upon the apostles in the form of divided tongues of fire. Thus the Spirit of God at one time seems to be a lamp, at another a dove, at another a tongue of fire. *Ans.* Not at all. The lamp and the dove are not the Spirit. The lamp is a lamp; the dove is a dove. But these forms were used to reveal certain truths relating to the Spirit. As we use pictures to convey information to the young, so God makes use of these symbols. *Bawa.* A picture of a thing must be like that thing. A picture of a steam engine must show the form and manner of it; the machinery, the relation of the different parts; the way in which steam is generated and applied. How can you call the seven lamps a picture of the Holy Spirit? *Ans.* A picture of a material thing must resemble it; when visible things are employed to set forth invisible things, the resemblance is of a different kind. By well-chosen symbols God makes us acquainted with things that could not otherwise be revealed to us. The Bawa then said that

idolatry could be defended in the same way. The reply was that it was not idolatry to worship the one living and true God in any way appointed by himself. Christ was God manifest, and is called the express image of God. Men are guilty of idolatry when they make images and give the glory due to God to that which is not God. The Bawa referred to the tables of stone made by Moses after he had broken the first ; though it was not easy to see why he referred to them, as it was never pretended that these were worshipped. He then read the account in Exodus 25th ch., of the materials used in the construction of the tabernacle and of the ark, and remarking on the promise of God to Moses, "Let them make me a sanctuary that I may dwell among them," asked, how God spoke to Moses. The reply was that God could never be at a loss for means to make known his mind to his servants. Some discussion took place, caused by an error of the Bawa, touching the cover of the ark. This whole chapter just served to illustrate the remarks that had previously been made on the divine method of instructing men. The subject of the image of God coming up again, Eph. 4, 24 and Col. 3, 10, were read to show that the image of God consisted in knowledge, righteousness, and

true holiness. The Bawa expressed his opinion that some Hindus had far more religious knowledge than any Christians. He was allowed to have his opinion undisputed. In the above discussion the Bawa was several times apparently somewhat discomposed, if not indeed nonplussed.

Bawa. We read first that God made man in his own image; and then that Adam had a son in his image. This shows plainly that the word image refers to a material resemblance. *Ans.* Not so. It shows the contrary. Adam transgressed the command of God, and his nature underwent a great change for the worse. He had no longer the image of God. He had a son resembling himself rather than resembling God. His offspring were sinners like himself. Please to look at the 2nd Epistle to the Corinthians, 3, 18. Christians are there represented as being changed into the image of God, by beholding as in a glass (the glass of the gospel,) the glory of the Lord. Contrast this with what is said in the 14th verse, of the unbelieving Jews: their minds were blinded; the veil remaineth untaken away. The Bawa read the whole passage, offering some rather strange comments, but not being able to deny that the "image" spoken of was a moral and spiritual image.

He afterwards brought up again the passage in Genesis: "It repented God that he had made man," and said that it was in open contradiction with the declaration in Numbers, God is not a man that he should repent. (The two sentences are recorded by the same writer; and in any other book, the second would be taken to explain and limit the first.) He was again answered that words had a plurality of meanings, and that when God was spoken of as repenting, the idea simply was that he would now cease from pursuing the course he had hitherto pursued. He would no longer preserve man: he had no longer pleasure in the existence of that race. As when one bestows great benefits upon another and continues so to do, until at length it is evident that the kindness is all thrown away, and that the recipient becomes only the more perverse and wicked; if then the expression is used that the benefactor repents of the kindness so vainly lavished, it will be understood as denoting a feeling very different from that of one who repents of some sin committed. When we are told that God cannot repent, the meaning is that he cannot repent in this latter sense. He has never any occasion to blame himself. [Even when used in the former sense there is a concession to man's

mode of viewing things. Man being what he is, and using the language he does, there was no better way of expressing the mind of God than that which was adopted. Those that refuse to know God through the medium of such expressions, will come short of the best and truest conceptions of God.]

“The Bawa finds it convenient occasionally to divert attention from the statements made in reply, by such fables as the following:—Two worms were conversing together about God. One of them having eight feet, described God as an immense worm with eight feet. This was intended to parody the representations of God in the Old Testament. This from Hindus who believe and encourage men to believe in snake-gods, monkey-gods, and tortoise-gods, in Shesh, Marooti, and the Kansau-avatar!

MAY 14, 1857.

“The Bawa at the beach to-day began by saying, at the last meeting it appeared to be shown that God was not, according to the Christian shastras, without form (nirakar). He has a form. He is so represented in Rev. 4. Christ is represented as having a distinct form. Where then is the necessity of Christ? God is manifest without Christ.

Furthermore, Christ is possessed of bad qualities.

Ans. There can be no true worship of God without the knowledge of God; and there can be no true knowledge of God without Christ. Man by sinning has lost the true knowledge of God; by believing in Christ he recovers it. Christ is God manifest in human nature; manifest in a way fitted to give us true conceptions of the divine nature. *Bawa.* But

here in the 4th ch. of Revelation, is God on his throne, visible, with the 24 elders and the living creatures around him. And Christ comes and takes a book out of his hand. *Ans.* But the description is plainly figurative. For instance, see

what is said in the 5th chapter 6th verse. *Bawa.*

“And I beheld and lo, in the midst of the throne: and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth.” *Ans.*

You see that the passage says of itself that it is figurative. The seven eyes of the Lamb are said to be symbolical of the seven spirits of God.

Bawa. In the 4th chapter we have seven lamps of fire, and they too are said to be the seven spirits of God. *Ans.* Well, another symbol of the same

thing. ‘The Lamb’ is a symbolical expression.

Ques. The Lamb is a name given to Christ. John the Baptist said of him, Behold the Lamb of God.

Ans. Yes, the Lamb of God who taketh away the sin of the world. This is a figurative expression by which John indicated the character of Christ and the nature of his work. The sacrifice of lambs had been instituted by God from the earliest ages, as a means of intimating beforehand the way in which salvation should be provided for sinful men. Christ came into the world to be a sacrifice; to bear the punishment due for the sins of mankind; by means of his own voluntary death to provide life for them. The representation of Christ in heaven, as a Lamb that had been slain, in the midst of the throne of God, shows that the death of Christ is regarded by the inhabitants of heaven as the greatest and most glorious manifestation of God. For God is not merely a being possessing power and majesty; but possessing also goodness, truth, love, compassion; and the exhibition of these was at least as important as of the former. In the death of Christ all these were wonderfully displayed. Therefore it is that the dying love of Christ is celebrated not merely by believers on earth, but by all the inhabitants of heaven. [The description in Rev. 5, 6 is really the symbolical equivalent of the

words, All power in heaven and in earth is given unto me.]

The Bawa then referred to the 24 elders, though what he said I don't now remember. Perhaps he said that as there were real personages, so the Lamb and God on the throne (ch. 4) must be regarded as real and visible personages. I referred him to the account which the 24 gave of themselves in their song of praise, from which it was evident that they were not literally 24, but an immense company of the redeemed, that had formerly belonged to all the nations, tribes, and tongues of the earth; and to their golden vials full of odours which are the prayers of saints; expressions showing plainly the symbolical character of the whole representation.

Bawa. In the epistle of James, 3rd chapter 9th verse, it is thus written: Therewith bless we God even the Father; and therewith curse we men, which are made after the similitude of God. Here we have the same expression, man in the image of God. *Ans.* You have the expression, but nothing to support your view of it. It is a great truth, that man has been created in the image of God; but it is not true that the image spoken of is material. *Bawa.* What then? Has God a form or has he not? Do the inhabitants of heaven see him or do

they not? We are told that he that sat on the throne was to look upon like a jasper and a sardine stone. *Ans.* All that we can gather from this is that God is pleased to give a bright and glorious manifestation of himself in heaven. *Bawa.* But what kind of manifestation? *Ans.* That we cannot say. *Bawa.* How! are you ignorant concerning such a matter as this? *Ans.* We have so much information as God has been pleased to give us. We do not profess to know all things. We know certain things regarding heaven: that God is fully revealed there, that Christians when they die go thither and see that glory, that there is no sorrow there, no sin, no danger of falling; but perfect happiness and perfect holiness. But we have yet much to learn and will learn it in due time. *Bawa.* Well, you cannot tell about the form of God. Can you tell about the form of Christ? *Ans.* He has the form he wore on earth, glorified; and will always have it. *Bawa.* How is he here described, in Rev. 5? *Ans.* That is not a description of his form; but a symbolical account of his character and office. In the 1st chapter we have another account. In Daniel, another. These and others are all intended to exhibit his glory, his perfections. *Bawa.* Moses and Elijah were present at the scene of the

transfiguration. They came there from heaven?

Ans. Yes. *Bawa.* And returned to heaven? *Ans.*

Yes. *Bawa.* And they were visible to the disciples on the Mount? *Ans.* Yes. *Bawa.* They must then

have had bodies. *Ans.* Yes. *Bawa.* What kind of

bodies? *Ans.* We are told they appeared in glory.

We know that Elijah ascended to heaven bodily.

Bawa. Yes. He did not die. And Moses? *Ans.*

He died, and God buried him. *Bawa.* God did not

bury him. *Ans.* Ah, well, read for yourself and see.

You will find the account in Deut. 34, 6.

The missionary from the Deccan, who took part in last week's discussion, now carried on the discussion during most of the time that remained, say for an hour. The mode of the divine manifestation was again brought up. It was shown that, constituted as we are, it is impossible for our minds to become acquainted with spirit except through the medium of matter. By means of the senses we become acquainted with that which is out of ourselves; and our senses only perceive material things. God therefore is pleased to make use of matter in order to reveal himself. *Bawa.* Was Christ in existence before he appeared on the earth? *Ans.* He was from the beginning. By him all things were made. *Bawa.* How, do you mean

to say that Christ was the Creator? *Ans.* Certainly. Scripture speaks plainly on this point. Look at Hebrew 1, 2. *Bawa.* "Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." But there is nothing of the kind in Gen. 1, 1. There we are simply told that God made the heaven and the earth. *Ans.* Well, the passage in Hebrews tells us how he made them. Have the goodness also to look at John 1, 1. *Bawa.* I know the passage. It says, that God is the word. *Ans.* Not exactly so. The Word was God. And by him all things were made.—The *Bawa*, who was, rather rambling, now got upon the subject of angels; then upon that of the Holy Spirit represented under the form of fire and light. It was explained that as light is absolutely necessary in order that the eye may perceive external objects, so the influences of the Spirit of God are necessary in order that the objects of faith may be discerned, the truths of revelation rightly perceived. Afterwards the subject of the resurrection of Christ was taken up; and the notion advanced on the authority of Matt. 28, 13, that the disciples had come by night and taken away the body of Christ. It was stated in reply that Christ's prophecy concerning his resur-

section was known to the leaders of the Jews, and they had consequently taken the greatest pains to guard against any removal of his body. They had placed a strong guard of soldiers, and had placed the stone of the sepulchre under a seal. It was a bright moonlight night. It was death for the Roman soldiers to be found sleeping on their post. It was therefore altogether preposterous to suppose that the disciples of Christ would have ventured upon such an enterprize as this. *Bawa.* But it is not necessary to suppose that they did it by force. Men that will take bribes will have no scruple about giving them. Judas received a bribe of 30 pieces of silver that he might betray Christ to the Jews, did he not? *Ans.* Yes, he took them, and afterwards threw them away. *Bawa.* This settles the matter. If one of Christ's disciples would take a bribe, we may well suppose that the others would give bribes to the men who were set to watch the sepulchre. This sepulchre was in a garden; and this garden was out of the city. We see how all things favored the enterprize. *Ans.* The disciples were not in a position even to dream of such an enterprize, one so full of danger. They were like sheep scattered; friendless, and hated by all. The guard was placed at the sepulchre by the great

Council of the Jews, the Sanhedrim, who were the bitter enemies of Christ and his disciples. *Bawa.* Is that so? The garden in which Christ was buried belonged to a rich man, Joseph of Arimathea, who was a member of the Council, and who was a disciple of Christ. *Ans.* The fact that one of their number had some faith in Christ makes no difference with regard to the character of the body. *Bawa.* But he was not the only one. There was Nicodemus. *Ans.* Be it so. The council (a body of 70 men) were bitterly opposed to Christ and his disciples, and determined to use all means to put down his religion. *Bawa.* Pilate himself seems to have been in favor of Christ. He said that he found no fault in him, and was willing to save him; and washed his hands to show that he disclaimed all responsibility for his death. He knew that the Jews had from envy delivered him up. We may therefore suppose that he would not have interfered with the disciples if they stole away the body of Jesus. *Ans.* He gave Christ up to be crucified, contrary to his convictions, because he knew that he was responsible to the Emperor of Rome for any troubles that might arise in Judea through neglect of this. The Jews reminded him of this and said, 'Thou art not Cæsar's friend if

thou let this man go. For whosoever maketh himself a king, speaketh against Cæsar.' He knew that the Jews could send up a report to Rome very unfavorable to himself, if he should let Christ go. If that consideration had such weight with him as to make him give an order for the crucifying of Christ, it would of course hinder him from favoring the disciples in any way after his death. It would have been just as fatal to him if Christianity had spread through the last neglect, as if it had spread through the first. *Bawa.* Why were all the members of the Council so much opposed to Jesus? Does it not show that they knew him to be a deceiver? One that was introducing some false religion? *Ans.* They were against him because his doctrine was against them. He exposed their sins, and showed that they did not follow the Scriptures which they professed to honor. He told the people to follow the teachings of the Pharisees, but not to do as they did. He showed them to be blind leaders of the blind, and that they and their followers would fall into the ditch. On this account they hated him and sought to destroy him. Pilate himself saw that they were actuated by envy. They in their own council condemned Christ because he called himself the Son of God: but before

Pilate they accused him of wishing to make himself a king.

It is difficult to report what was said on this occasion, for it was not easy to see what the Bawa was aiming at, and what he was seeking to establish. At all events a good deal of Scripture was read, all bearing on the trial of Christ, and on his resurrection.

The Bawa undertook to show that Christ was guilty of rudeness and incivility, and referred to the words used by him in addressing the High Priest: Why askest thou me? In Marathi the singular is not used when respect is intended to be shown. The Bawa seemed to think that this was a rule applicable to all languages. He also referred to the expression made use of by Christ in speaking of Herod, Go, tell that fox that I do cures to-day and to-morrow, and the third day I shall be perfected.

Ans. Herod wished Christ to leave that part of the country, and made use of a stratagem to accomplish his purpose. He sent men to Christ to say to him that Herod intended to kill him, and that he had better leave the province. The reply of Christ shows that he saw through the stratagem. *Bawa.* But we are told afterwards that Herod desired to see Christ. *Ans.* He might desire to see him, and

at the same time might think it desirable to stop if possible Christ's ministry in his territories.

A native minister that was present read from 1 Peter 2, 21, &c., to show that Christ left his people a perfect example and knew no sin. But the Bawa denied that Peter was any authority, on the ground that he had once lied, and that Paul had found fault with him for dissimulation. In reply, it was said that according to this reasoning no man whatever could be believed; for there was none who had not sinned. The only question was, if he had repented of his sin and had forsaken it. The Bawa became personal again, and said that his opponent had embraced Christianity from sordid views.

He further said that the reports of the discussions in the *Guardian* contained falsehoods. He was asked to specify these, but did not do so. These reports are written with the utmost desire to do justice to the Bawa. It is most evident that if I am willing to meet every argument that he can produce at the sea-side, there can be no inducement for me to shun it in print.

MAY 21, 1857.

The Bawa began again to-day, as last week, by referring to the previous discussion as though

it had involved a renunciation on our part of the immateriality of God. Told him that if he meant by *nirakar* (immaterial) one who could not possibly make use of matter for the revelation of himself, then, in such a sense, we do not consider God to be *nirakar*. The doctrine of the Bible is that God is, with respect to his essence, invisible and immaterial; but that he is free, sovereign, almighty, and condescending, and therefore may avail himself of matter to make himself known to his creatures. *Bawa*. How is it possible to think of God as immaterial when we read such accounts as are contained in the 18th chapter of Genesis? Three men visited Abraham, and we are told that one of these was God. We find this God sitting down under a tree, while Abraham fetched water to wash his feet, and Sarah made cakes; and afterwards a calf was killed and they all ate of it. How can such an account as this be reconciled with the idea of an immaterial God? *Ans*. It seems wonderful that any Hindu should object to the statement that God has appeared unto men. Before Christ came into the world, God was pleased at sundry times and in various ways to appear unto his servants. God really aims to reveal himself to men; and he has created the heavens

and the earth, in order that man may learn his perfections. But we find that men give no heed to these witnesses of God around about them, and live for the most part as though God were not. Hence the need that God, who is still bent upon making himself known, should draw nigh to man in ways that are more fitted to arrest his attention and make him acquainted with God. Before the days of Christ God frequently appeared to men in forms that were just assumed for the occasion. But in due time he became incarnate on the earth in the person of Jesus Christ, and instead of making a brief visit to one of his servants, he spent 33 years upon the earth, associating with the humblest of men. If it surprises you to see Abraham bringing water for his divine guest to wash his feet with, what will you say when you read of Christ washing his disciples' feet? Who is there here that denies the possibility of a divine incarnation? The Hindus speak of many incarnations; we know of but one, and that one is the Lord Jesus Christ. *Bawa.* Well, God appeared to Abraham in the likeness of a man that was weary and hungry; and he appeared to John, seated upon a throne, like a jasper and a sardine stone, to look upon. And

you worship these forms? *Ans.* We worship God, and not any form. The form is material, a something created. We do not confound the Creator with his creation. He may make use of matter in order to reveal himself and to bless mankind; but the matter is matter still. *Bawa.* What became of the form which God took when he visited Abraham? *Ans.* I don't know. *Bawa.* And the body of Christ? *Ans.* It exists and will forever exist. It is needful that the redeemed should ever have the happiness of beholding the form in which Christ lived, suffered, and died. The marks of his crucifixion are still to be seen in that glorified body. You see this sand. It is perishable; but if God pleases to keep it in existence for ever he can certainly do so. [If it is perishable, it is also preservable.] And as Christ will continue ever to exist, so the risen bodies of believers will continue to exist. *Bawa.* It follows from what you say that there is nothing in the worship of idols and of the gods mentioned in the Hindu shastras, to be objected to. *Ans.* It does not follow. In order to the right worship of God there must be the knowledge of God, and God cannot be known except in the way that he has chosen. God cannot be known

except through Christ. Those that worship idols do not know God. It is necessary to read the gospels and to consider how Christ acted, lived, talked, suffered, and thus to become acquainted with the character of God. *Bawa.* Do you know God? *Ans.* Yes. *Bawa.* How! has God appeared to you as he did to Abraham? *Ans.* He has appeared to me, but not to my bodily eyes. *Bawa.* I have read the accounts of Christ, and do not find that I become acquainted with God by means of them. *Ans.* It was just so with me formerly; but I was then blind. *Bawa.* You say that there is a way of salvation through Christ; for whom is this way of salvation? *Ans.* For all that believe on him. *Bawa.* In Paul's Epistle to the Galatians, 3rd ch. and 16th verse, it is written: "Now to Abraham's seed were the promises made. He saith not, and to seeds, as of many, but as of one; and to thy seed, which is Christ." This shows that the promises were limited to Abraham's seed; and that those who do not belong to his posterity have no interest in it. *Ans.* We are told that those who tread in the steps of the faith of Abraham, they are his children, whatever they may be by descent. Paul asserts this in the strongest manner. See what

is written in the last verse of this same chapter of Galatians. *Bawa.* "And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." *Ans.* And the promise given to Abraham was, that the blessing of God should come upon all nations through his posterity.

Bawa. Who now live in the country where Christ was born? *Ans.* There are Christians there and

Mahometans. When Christ was on earth Judea was inhabited by Jews, and all other countries were peopled by idolaters. *Bawa.* But what do

we read in Matt. 10, 6? "Go rather to the lost sheep of the house of Israel." This shows that Christ occupied himself only with the Jews and did not interfere with other nations. *Ans.* Dur-

ing his lifetime he confined his labors to the Jews.

It was by his death that he made an atonement for the sins of men, and when he had died and risen again, he told his disciples to go into all the world and preach the gospel to every creature.

And that this was fully his purpose, appears from John 10, 16; kindly read that passage. *Bawa.*

"And other sheep I have which are not of this fold; them also I must bring and they shall hear my voice; and there shall be one fold and one shepherd. *Ans.* Those other sheep were the

people in other nations that were to believe on him. *Bawa.* But he says, "Them also I must bring." As though he were to go himself and preach to the Gentiles. *Ans.* He did this through the apostles. He gave them his Holy Spirit and sent them forth; and it was very evident that his own power and wisdom went with them. There were then in Egypt, Greece, Italy, &c., ancient and firmly-established religions, in many respects like the Hindu religion. The people of those countries believed in Jupiter, Juno, Venus, Vesta, Bacchus, Hercules and innumerable other gods; and they had thousands upon thousands of their images. Well, all these religions vanished before the power of Christianity; utterly vanished; there has been nobody now for fifteen centuries to call upon those deities; and the idols are now collected in galleries and visited as curiosities. It was the same in Germany and in Britain. There the people heard of Christ and believed upon him, and renounced their old religions.

The Bawa read Deuteronomy 23, 13. It was the subject of remarks on both sides.

The Bawa then renewed his attempts to show that Christ was a bad man, and had sought to propagate his religion by violence. Matt. 18, 6,

was again quoted. *Ans.* Those who interfere to hinder believers from confessing and following Christ, draw down upon themselves the wrath of God and chastisement much severer than if they were cast into the sea with a millstone about their neck. *Bawa.* This was a threat. If he threatened men in this way, doubtless in other ways. *J. W.* It became him, as a teacher, to inform men of the nature of their sins, and of the dangers to which they were exposed. Just as God makes known in the 2nd commandment of the Decalogue the doom to which idolaters are exposed, so Christ informed men of what would be the consequences of their sins. He did not speak of what would happen to them in this life, but in that which is to come. The Bawa then brought forward again the passage about Christ having come not to send peace but a sword, and that containing his command to the disciples to buy swords. The passages were again explained, and it was shown that they could not possibly have any such bearing as was imputed. The Bawa said that even the first command to the disciples to take a staff, was of the same character; as though the staff were a weapon and not a walking stick. He was asked if he had ever seen any attempt on the part of Christ-

ians to propagate their religion by violence or unjust means; if there was not full liberty of conscience granted to all; and if that very meeting was not a sufficient evidence that Christians sought to spread Christianity simply by making known what they believed to be the truth. A party present referred to what Christians had formerly done in the Northern Concan. We disclaimed any connection with the doings of the Portuguese, as we only recognized as Christians those who followed the Bible. The Bawa then asked if Queen Elizabeth was not a Protestant, and referred to some acts of religious intolerance committed in her reign. The reply was that many called Protestants were very far from being true Christians. A great many things had been done under the name of Christianity, which had no countenance from the Bible.

Casting about for some act of intolerance and injustice committed by the apostles in their attempts to propagate Christianity, the Bawa lighted on the case of Ananias and Sapphira. First he read the latter part of the 4th chapter of Acts, to show that those who became Christians brought their possessions and laid them at the apostles' feet. He stopped at these words; and we had to request

him to read the remainder of the verse: "And distribution was made unto every man according as he had need." The intention was to insinuate that the apostles were bent on enriching themselves. The account of Ananias and Sapphira having been read, the Bawa made some comments on it, imputing their death to Peter, and insisting upon the words of Peter to the wife: "The feet of them which have buried thy husband are at the door, and shall carry thee out." But it was shown that Peter had not the slightest agency in their death. They died by visitation of God. When Peter knew that the woman had been a partner of the man in the guilty plot, he prophesied that as the Lord had taken away the life of Ananias, so he would take away her life, and so it came to pass. The importance of such an interposition of God in behalf of his church, was shown by the following consideration:—The members of the church had all things in common, and distribution was made to all according as they had need. Those that joined the church contributed their possessions for the good of all. Ananias and Sapphira thought it would be quite an advantageous thing to give a portion of their property, keeping the rest, and at the same time living upon the supplies of the church. The

church was exposed to a great injustice, and none but God could protect them from it. The sin of this couple was a sin against the Holy Ghost who dwelt in the church and from whom nothing was hid. Their death under such remarkable circumstances, was calculated to show men that the Spirit of God was actually present in the church, and to convince the church that God would watch over them, and not suffer their enemies to get the advantage over them. [What an injury to the church would the presence of such hypocrites have been! The instruction given by their awful end was intended doubtless as a warning to all the wicked who should ever afterwards seek to enter the church with their wicked natures unchanged. Would that the admonition had been more attended to. It is the presence of many Ananiases and Sapphiras in the church, that hinders, more than anything else, the efficiency and success of the church.]

The dissimulation of Peter mentioned in the Epistle to the Galatians and rebuked by Paul, was again brought up. Remarked that the sin of Peter was in his consenting to a caste distinction. He would not eat with the Gentiles. What are we to think of Brahmans who reject all men? It was

wrong in Peter to give the least license to such distinction in the church, and he was justly reprov-
ed; for God has commanded all men to view one another as brethren. A person in the company asked why God had not taken the life of Peter as he had taken that of Ananias. Answered that Peter's sin was of a very different character. In fact, it was rather an error of judgment.

There were about 2000 present to-day. They were more than usually quiet and attentive. Mr. Jas. Wilson and Rev. Daji Pandurang took part in the discussion.

MAY 28, 1857.

The Bawa came very late to-day. He began by referring once more to the manifestation made to Abraham when the Lord appeared to him as one of three men who visited him and ate with him. The two angels who afterwards visited Lot in Sodom, were these the same? What had become of the other? which was God? *Ans.* Three men visited Abraham and were hospitably entertained by him. It soon became evident to Abraham that one of these was the Lord himself; for he gave him divine promises, assured him of the speedy birth of a son, divined the thoughts of Sarah, and

announced the impending destruction of Sodom and Gomorrah. In this we have a remarkable example of the condescension and goodness of God ; but let no one suppose that there is anything in this derogatory to the honor and majesty of God. God has ever shown himself friendly to the creatures whom he has made. The universe with all that it contains is his. There is nothing indecorous or sinful in eating, drinking, conversing. There is nothing here that brings the slightest reproach upon the moral perfections of God. Two of those who accompanied him on this occasion, went to Sodom. They are then called angels ; this word simply means messengers.

Bawa. I wish to ask if the body of Christ was in all respects holy. *Ans.* Holiness relates to the mind. To do the will of God, to have right affections, to seek that which is good, in a word to be pure in heart, this is what it is to be holy. Holiness does not relate to external material things. [When the heart is holy then the whole person is holy.]

Bawa. It appears that Christ underwent the rite of circumcision. Why was this ? *Ans.* He was by birth a Jew. God had commanded that Jews should receive circumcision ; and it was necessary therefore they should undergo it. *Bawa.*

What was the meaning of this rite ? *Ans.* The object was to separate the Jews from other nations, and to designate them as a people whom the Lord had chosen for himself. *Bawa.* But let us see what is written in Gen. 17, 11. Here God tells Abraham that he is to cut off his base or unholy flesh. This was the meaning of 'circumcision,' as explained by God himself. Now as Christ underwent this rite, it is clear that his body was unholy. *Ans.* The translation of Gen. 17, 11, is wrong. There is nothing in the Hebrew or in the English about unholy (*bhrusht*) flesh. (The new edition of the Marathi Bible now passing through the press, renders the passage correctly.) *Bawa.* Be it so. There is enough in the life of Christ to show that he was unholy even in the sense which you insist upon. Why otherwise did he encounter so much hatred of men ? *Ans.* Simply because his doctrine condemned them. He told them the truth and they could not bear it. *Bawa.* But it is said in Proverbs 16, 7: "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." If Christ's ways had been pleasing to the Lord, men would not have hated him and sought to kill him, but even his enemies would have made peace with him. We must there-

fore conclude, from what the Bible itself teaches us, that the ways of Christ did not please God.

Ans. It is a general truth that is stated in Proverbs. The truly upright man will often succeed in inspiring others with respect. There have been many instances of this. But when a man is commissioned to preach to other men concerning their sins, to reprove them and warn them, he may expect to meet with opposition. There are sahebs in Bombay whom the natives like and with whom they are at peace. If I lived as they do, if I were not obliged continually to preach the gospel, and tell men of the wrath of God coming upon them, of the evil of idolatry and of all sin, and the necessity of believing on Christ, I dare say people would like me a great deal better than they do. But even the enemies of Christ bore testimony to the purity and excellence of his character. On one occasion some sepoys were sent to sieze him, but they returned without him, pleading in excuse that they had never heard any man speak as that man did. They saw him to be a superior being. And Pontius Pilate who condemned him to be crucified, acknowledged that he had found no fault in him. It is evident enough why the leaders of the Jews hated him. Christ openly exposed

their hypocrisy, injustice, pride and ignorance of the Scriptures ; and they felt that their influence would be wholly overthrown, if they did not succeed in stopping Christ's mouth. If they recognized Christ as the Messiah, that would be the same as confessing that they had been hitherto misleading the people. [It is an important general truth that they who please God will escape a great deal of trouble and hostility that passionate and unjust men bring upon themselves. But when the recognition of another's virtue involves one's own condemnation, there are few men candid enough to favor that other.] *Bawa.* Those that knew Christ did not speak well of him. They said that he was a glutton and a wine-bibber. *Ans.* That is true. And they said also that he had a devil, and that he was in league with the prince of devils. Their enmity led them to say a great many calumnious things. *Bawa.* But that he drank wine and ate flesh, there is proof enough. He turned water into wine at a marriage-feast. *Ans.* It is not sinful to drink wine or to eat flesh. It is the prohibition of God that makes a thing sinful. There is nowhere in the Bible any prohibition of this. *Bawa.* Here you are wrong. The Bible condemns wine-drinking and flesh-eating. See Proverbs 23, 20 : " Be not

amongst wine-bibbers, amongst riotous eaters of flesh." *Ans.* This refers to gluttons and drunkards.

Bawa. There is no evidence that it refers to anything but wine-drinking and flesh-eating.

Ans. Have the goodness to read the verse that follows. *Bawa.* "For the drunkard and the glutton shall come to poverty."

And Christ was declared to be a drunkard and a glutton. *Ans.* It is

Christ himself who informs us of this saying of his enemies. Christ did not lead an ascetic life as

John the Baptist had done. He was ever going about among the people, and he ate the food of

the people, whatever was set before him. His thoughts were fixed upon doing the will of God,

and he was indifferent about food.—The *Bawa* read the passage 1 Cor. 5. 9-11, and said: Here

Paul tells those to whom he is writing, that they are not to keep company with drunkards. Why

don't you act according to the rule here laid down?

You allow drunkards in the church. *Ans.* We do not do it. We follow the instructions of Paul; and

if any member of the church becomes addicted to intemperance, we put him out and do not eat with

him. [The word rendered drunkard in the English version of the Bible, is rendered *mudyapi* in

the Marathi, a word that appears to be much less

definite, and to mean simply one that drinks spirits, much or little.] *Bawa.* But how can you shut your eyes to the great evils resulting from the use of liquors? Look at the case of Lot, for instance. Lot is one of your righteous men. What kind of righteousness is that which allows men to commit such things? *Ans.* The Bible does not tell us that there are any men in this world so righteous, as to be beyond the reach of temptation. I do not at all deny that immense evils result from the use of intoxicating drinks. I never touch them myself and I recommend others to abstain from them. If all men used wine to no greater extent than Christ did, there would be no harm resulting from its use. The Bible condemns intemperance and assures us that the drunkard shall be cast into hell. But the Bible does not say that the *use* of wine is a sin.

The Bawa returned to the 18th chapter of Genesis, and mockingly asked, if a photograph had been taken of him who appeared to Abraham, whether we would worship it. *Ans.* It is forbidden us to worship images, the likeness of *anything* in heaven above or in earth beneath. We worship God himself in spirit and in truth. *Bawa.* But why not worship images? Men must have something to

begin with in religion. Idolatry may not be the highest form of worship, but it is well enough for those who are ignorant. There are three steps to the knowledge of God, and idolatry is one of them. The child that begins its studies, learns first its A. B. C. *Ans.* I deny that idolatry is a step to the knowledge of God. On the contrary it serves to make it impossible for a man to know God. It presents him with an image that must give him altogether wrong views of God. The alphabet must be learned by a child; but there is in this no analogy to the custom of worshipping idols. The letters do not suggest anything false to the child; and having learnt them it does not need to throw them away. God is infinitely excellent; and your idols are revolting to look upon. When your people want an idol, they get a stone and call a Brahman. The Brahman asks them what god they want. He stands ready to call any god down from heaven to reside in the image. They fix upon Shiva. Then the stone is carved. Money is given to the Brahman, five or ten rupees, or more. Then the Brahman brings Shiva down from heaven and makes him take up his abode in the stone. So the stone becomes a god; and men fall down before it and worship it, and make offerings to it.

So we see how great a being is the Brahman; the gods are quite at his disposal.

Afterwards the Rev. Daji Pandurang discussed with the Bawa the same subjects that have been mentioned above, together with eating of flesh. The Bawa is in the habit of coupling together in one expression, the drinking of wine and the eating of flesh; *mudymas khane*; just as though the one involved the other. Circumcision was brought up again; as was also Christ's declaration about the law not passing away. Mr. D. P. reminded the Bawa that the Brahmans themselves were in the habit of offering up sacrifices on certain occasions; and referred to the fact made known by the microscope that much of the water that we drink teems with animal life; so that all men, whatever their religious tenets, take life continually. Suffice it that God has given permission to eat animal food; and all questions as to what is sin, must be settled by a reference to the will of God. The Bawa brought up again Leviticus 17, 3, 4, which had been already explained to him, and sought again to pervert its obvious meaning. He remarked anew on the character of Christ, and said that Christ himself had forbidden people to call him 'holy, holy.' Being asked to produce this passage

he turned to Matt. 7, 21, and Luke 18, 19. "Why callest thou me good? none is good, save one, that is God." He was told that this passage could not be intended to teach that Christ was not a good man. Christ claimed this title for himself; as when he said, "I am the good shepherd." [God, who alone is absolutely good, dwelt in Christ: but the young ruler did not fall down before him because he recognized God in Christ. Christ's address amounted to this; Thou dost not recognize God in me; why then callest thou me good?] By some strange flight the Bawa now got to speaking of shepherds; and with brahminical disdain scoffed at Moses who followed this occupation.

Told him that shepherds were a useful class; more useful to the community probably, than Brahmans. Moses indeed followed this occupation for forty years, and it was an honorable fact in his history. God created the sheep, and it was not easy to see why they should not be cared for. Christianity does not allow us to despise any class of men, but teaches us to honor all and seek the good of all. The invitations of God are addressed to all. The way of salvation is open to all. Another party mentioned that Khundoba was a shepherd.

With reference to what the Bawa had said about the unlawfulness of taking life, and of the great cruelty and barbarity involved in it, told him that his opinion was condemned by the fish swimming in the sea. They had been so constituted by God that they could not exist without taking each other's lives. And on the land there were innumerable species of animals that could not subsist without animal food. If the mere taking of life was something so indicative of barbarity and cruelty, how can we explain the fact that God has so organized almost all creatures, that animal food is necessary to them. The Bawa said that the animalcules swallowed in the water we drank, were not killed but passed through the body safe and sound. This was denied point blank.

Told him that it had a very bad effect on men to imagine that they were keeping the commandments of God when they were not. There were many in this country who had an extravagant notion of their own goodness, because they had never eaten of the flesh of animals. They exercise abstinence where God has not commanded it, while the multitude of God's commands are left entirely disregarded by them. Instead of repenting of their sins and enquiring what they should do to be saved,

they were filled with pride and self-righteousness, and looked with contempt on others.

The Bawa and his friends announced that as the monsoon was doubtless at hand, the meetings would be suspended till after the rains.

When I gave up attending the meetings held in the Purabhoo Seminary last year, because I was unwilling to sanction the distinction among Christians which they insisted on, many asserted that I had found myself unable to meet the Bawa in discussion. When these meetings on the beach were commenced, it was perhaps little thought by some, that I would attend every meeting for four and a half months, and until they themselves suspended them. I, for one, am very thankful to have had such an opportunity of declaring the truth. Thousands of persons must have got a knowledge of Christianity far more extensive than they would have obtained in any other way. The infidel sentiments brought out in these meetings, have long been entertained in Bombay; and many that entertained them have now for the first time learned that Christianity is able to answer them. For those that hold these views are generally not disposed to read works on the evidences of Christianity; though there is enough of excitement about

a public discussion, to make them willing to attend. I do not believe that Christians have done amiss by attending these meetings and taking part in them, though much that they were obliged to hear, was of a nature to wound their most sacred feelings. The conflict between light and darkness must go on. Christ has not promised that his disciples shall be spared what he was not spared.

We have reason also to be thankful that these meetings have been so free from disorder, rudeness and violence. No audience could have behaved better than these large audiences composed of Hindus, Parsees, and Mussulmans, have for the most part behaved while the discussions were proceeding. The presence of a few policemen may have contributed to this ; but the fact is none the less a creditable one.

The fact that such large numbers should be found taking so deep an interest in the discussion of Christianity, shows that the people have generally a pretty clear conception of the truth that Christianity claims to be the only inspired religion, and that all other religions must sink if Christianity stands, and can only stand by the fall of Christianity. They feel that the discussion is of an altogether personal nature. The question is not



whether Englishmen have or have not a true religion. They would admit the affirmative at once if nothing else were involved. But the question is whether or not Hindus, Parsees, Jains, Mahomedans, men of all creeds, are to abandon the religions of their fathers as false, and receive Jesus Christ as the only Enlightener, the only Saviour of mankind. The people of this country are fast discovering that this is the issue.

APPENDIX.

[EXTRACT FROM THE BOMBAY GUARDIAN OF
MARCH 28, 1857.]

We have given from week to week a sketch of the discussions carried on near the Parsee fire-temple, Back Bay, during the last few months, and which are still in progress. We allude to them now, for the purpose of jotting down some thoughts suggested by them.

1. It is no reproach to any system that many objections can be urged against it. Objections, many and plausible, may be urged, without its being necessary to suppose that the system is erroneous. For in order that the system may be received without objection, it is not merely necessary that the system should be in itself irreproachable; but that those to whom it is offered should be ready and able to perceive that it is so. We find in fact that nothing whatever goes undisputed through the world, if the reception of it can possibly be regarded by men as involving the least trouble or sacrifice on their part. How many objections, plausible ones too, can be and have been urged against vaccination. To those who first hear of it, it seems a most unnatural and unpromising method of obtaining protection from disease. How many objections are urged against education. How many in this country against female education: How many objections were urged, and these too by some of the master minds of Europe, against the true theory of the universe. Every step taken in the direction of Newton's great discovery, was through a crowd of objectors. Lardner brought

many and very plausible arguments to show that the ocean could never be crossed by steamers. How many objections have been brought against the simple statement, There is a God; and a great deal of specious argument can be brought from the course of nature, to show that if there is a God, he cannot be all-merciful, all-wise, all-just and all-powerful. What is Parseeism but the embodiment of just these objections against the all-sufficiency of God? Many objections are brought against the dogma that man has an immaterial soul. The number of objections brought against the Bible, is therefore no reproach to the Bible. It is a great error to suppose that it is so. No man ever met with such contradiction of sinners as Christ did, yet even infidels admit that he was the best of men. Let Christians learn therefore to view with equanimity the fact that multitudes of arguments are urged against Christianity.

2. In the very nature of things men must be expected to find great fault with this system. For it condemns men; their opinions, their systems, their habits, their desires. It does not present itself as something to be believed and held in addition to what they now hold; but as something that must take the place of their long cherished views and principles, and habits. With respect to the people of this country, it comes waging war upon their ideas of man and of God; of earth and of heaven; of the inhabitants of heaven and of hell; of matter and of spirit; of sin and of righteousness; of creation and of providence; of physical science; and in fact upon almost all their distinctive notions. Now the mind does not easily see itself stripped of its entire furniture of theological ideas. It does not easily give up the edifice of belief which it has been day by day for long years, rearing upon a foundation laid for it by many generations of ancestors,

3. Hindus are met at the threshold of inquiry, by European infidelity; assuring them under the sanction of many great names, that Christianity has no claims upon their belief. The discussions by the seashore are not really discussions with a Hindu, but with European infidelity. The natives of this country are also aware that there is a considerable portion of the European society of India, that have no connection with the missionary cause, and no sympathy with it. It certainly is not surprising that they should for a season, look with mistrust and resentment upon Christianity, and avail themselves of the arms supplied them from Europe.

4. This alliance however will prove fatal to themselves. The objections that they are taught to use have not even a shadow of plausibility, except upon the supposition that Hinduism and all polytheisms are utterly false. Whether the blows aimed at the Bible, will do any harm to Christianity or not, is a question; but that they must prove fatal to Hinduism, hardly admits of a question. For instance our deistical and Hindu friends urge that the Bible contains representations of the Godhead, inconsistent with the idea of his unity; and in doing so they of course condemn all representations in the Hindu Shastras inconsistent with that idea. Great efforts are made to show that Christ was not in all his conduct, blameless; and it follows that the Hindu books which speak of sinful Avatars, are all false. Hinduism therefore commits suicide when it leagues itself with Deism against the Bible. It avows principles which are as much opposed to its own existence, as Christianity is.

5. The passion for finding objections, like every other passion, is shortsighted. The thing denied in one objection, is conceded in the next. The objections confute one another. If Christ speaks of himself as the Messiah, an objection is grounded on that. If he refrains from so speaking, that be-

comes an objection. It is objected that John passed himself off as Elijah, and it is objected that he did not pass himself off as Elijah. Peter is blamed for having denied Christ; and the disciples are called impostors because they confessed Christ. Judaism is condemned for its contractedness; and Christ is condemned for having set it aside.

6. The very things that constitute the highest glory of the gospel in the eyes of Christians, and which to them furnish the most triumphant proofs of its divine origin, are the things that objectors most cavil at. The sufferings and death of Christ are, to Christians, the most wonderful and sublime of all objects of contemplation; and yet the opponents of Christianity imagine that they find insuperable difficulties in these things. The very matter which they make the ground of objections, has to the believer the force of ten thousand evidences concentrated in itself.



